

THE
Baptist Magazine.

JUNE, 1821.

MEMOIR OF MR. JOHN HARRIS.

MR. JOHN HARRIS, of endeared memory, and descended from pious ancestors, was born in the parish of Mynyddyslwyn, in the county of Monmouth, on the 12th of March, 1745. His grandfather, of the same name with himself, and his father, whose name was Morgan Harris, were successively ministers of the Baptist church at Blaunegwent, in the above county; and after faithfully serving their God and generation, fell asleep in Jesus; the former, December 1737, and the latter, February 1746, aged forty-two years.

The subject of this brief Memoir was the eldest son of Mr. M. Harris. He had a brother of the name of Morgan, a posthumous son, who joined the Baptist church at Lanwenarth near Abergavenny, and afterwards became an assistant minister of that church. This excellent man died on the 6th of April, 1790, in the forty-third year of his age, and was buried at Lanwenarth.

Mr. J. Harris having first availed himself of a good education, went to the metropolis, where he resided, and attended to business for a considerable time. At length returning to his native country, in the year 1771, he was married to Miss Elizabeth Harris, a

daughter of the Rev. Caleb Harris, the then sole pastor of the church at Lanwenarth. This venerable and valuable minister of the gospel finished his course with joy, May 27, 1792, aged seventy-seven years.

Thus on all sides our worthy and lamented friend, Mr. John Harris, was surrounded with the excellent of the earth. And we may safely add, that few men, if any, were more felicitous in their choice and lot as to a companion for life, than he was. By Mrs. Harris he had a large family, all of whom, excepting the eldest son, survive him, to deplore the loss of a most tender, kind, and affectionate father. Mr. Harris had the happiness to see five of his daughters become members of different Baptist churches; and his joy on the occasion was great. May they emulate the excellencies of their pious progenitors, and be the constant imitators of them in their devotedness to God!

Our friend having commenced business in the town of Abergavenny, his house became the mansion of kindness and hospitality to the ministers and followers of Christ; and as few equalled him in his munificence, none exceeded him in the justice, ho-

nour, and liberality which marked and distinguished his dealings and transactions. He was a man of the most genuine integrity and rectitude; and not less assiduous, accurate, and steady was he in his attendance on the worship of God, than equitable and conscientious as a member of civil society. Nevertheless, singular as it may appear, this good man did not make a public profession of religion till after the Baptist Academy, in 1807, was established in Abergavenny, and, in consequence, a Baptist church was raised and organized there. Though he might be mistaken, and out of the way of his duty, in this omission, yet we doubt not he had reasons which appeared to him sufficiently important to justify his conduct. On the 12th of July, the above year, in the sixty third of his age, adorned with that crown of glory which a hoary head found in the way of righteousness furnishes, and in the presence of all his family, and of a numerous assembly of delighted spectators, he cheerfully descended into the watery grave, and was buried with Christ in baptism. The same day he was received into the little infant church at Abergavenny, consisting then of only ten members; and in a short time after he was elected a deacon of the church.

Nature had endued the deceased with superior capacities, which being matured and expanded by education, reflection, and the knowledge of the world, prepared and qualified him for much usefulness. Hence, contemplating Mr. Harris in his neighbourhood, and as a man that was anxious to do good to all around, we behold him moving in an important sphere, and act-

ing a valuable part. We find him abounding in every labour and office of kindness towards those that needed his sympathy, assistance, and advice. His great condescension to his inferiors in rank, his charity to the indigent, his tenderness to the afflicted, and his ability and readiness to give profitable counsel in difficult cases, raised him in point of real worth far above his equals, yea, superiors, in worldly affluence. Truly, the breach which the death of such a character has occasioned, will not be easily repaired.

Viewing him in his family and amongst his domestics, the affectionate husband, the tender father, and the kind master, present themselves to our attention, in all their endearing and amiable characteristics. And as a friend, his benevolence, affability, and faithfulness, stamped the most pleasing and indelible impressions. All that came into contact with him, were instantly and forcibly struck with the excellence of the man, and could neither conceal their feelings, nor withhold the sentiments of admiration.

But Mr. Harris was the truly pious character, whose heart and life were most unfeignedly and unreservedly consecrated to the service of God; whose delight was in his ways and worship; and whose conduct and conversation redounded to his glory. His solemn regard for the doctrines of divine truth, profound humility before God, deep veneration for his legislative authority, exact obedience to his commands and ordinances, ardent zeal for his cause and honour, and condescending, loving, and engaging deportment in his church, were exemplary and pre-eminent. He

was as accessible to the poorest member, as he was to those of superior circumstances and station; and his marked respect and esteem for his pastor, his friendly visits, inquiries, and attentions when affliction prevailed, together with his unwavering and unshaken fidelity in the day of trial and defection, are still sweet recollections, and cannot be obliterated from the mind of the writer whilst memory and breath remain! "A friend loveth at all times, and a brother is born for adversity." Truly such a character was the deceased.

Besides, he was remarkable for his tenderness to those that inquired the way to Zion, fellow-feeling with the tried and distressed, and forbearance towards such as might be overtaken in a fault. Still his benignity and long-suffering never degenerated into sinful connivance, and a disregard for proper and necessary discipline. Whenever he beheld his Saviour wounded in the house of his friends, with him there were great searchings of heart, and he evinced the strongest anxiety for purging out the old leaven of sin. Thus the exalted properties and perfections of mercy and justice, were combined and harmonized in his spirit and conduct. Yet it is not intended nor attempted to hold him forth as a spotless, perfect individual. Our worthy friend had his infirmities, as none in the present state are exempt from imperfections. But so few and venial were they, that they were as soon forgotten as discovered, by those that surrounded him.

Mr. Harris in his person was above the ordinary size, and possessed a noble constitution. His countenance was sweetly placid, and his mien uncommonly digni-

fied and majestic. Though he had arrived to his seventy-fifth year when the summons to call him hence was executed, yet time, the consumer of all things, had comparatively made but a slight impression upon his fine aspect. The hope could not be deemed extravagant, when his family and friends indulged the pleasing expectation that his valuable life might be protracted to a remoter period. But the bourne is fixed, and beyond it mortals cannot pass. And it appears that in his fine fabric the subtle enemy had for some time lain in ambush, and was secretly accomplishing his undermining operations. His repose at night was greatly impaired, and he frequently complained of inward debility and dejection; but being rather nervous in his feelings, we all flattered ourselves with the fond hope that he supposed his health much worse than it really was. Our calculations, however, were mistaken, whilst his were correct and true. The writer having occasion to pass by his lovely and friendly habitation the last time he had the pleasure of seeing him, and but six days before his departure, met him in the way near his house. Inquiring how he was, he complained of being poorly, but appeared much the same as usual. Affectionately parting with each other, little was it thought by either that this was to be the final farewell on earth: but so it proved, and the remembrance of it still creates a very sensible degree of sorrowful emotion. O my brother, exceedingly pleasant wast thou to me!

The next day, taking an unusual, and something like an ominous leave of his affectionate family, he set off to see two of his daughters, one living at the

distance of twelve, and the other of thirty miles from his abode. This was on the Wednesday afternoon, 25th of August, 1819. That evening he seemed tolerably well, and the next day was remarkably cheerful and lively. Proceeding on his journey, he arrived at the close of it comfortably, not expecting that he had reached the scene of conflict with the last enemy. After a short season, finding himself growing unwell, medical aid was resorted to. But, alas! on the following Monday evening, about nine o'clock, the endearing tie subsisting between him and his family and friends, was burst asunder, in the rupture of that which united the body and the soul. His happy and immortal spirit escaped from a world of sin and affliction, to the glorious mansions of interminable and indefectible bliss.—And as he had been pious and devoted to God in his life, he was tranquil, composed, and fearless, in death. When asked how he felt, his repeated answers were, “*Quite happy! Quite happy!*”—“Mark the perfect man, and behold the upright, for the end of that man is peace.”

Thus on the 30th of August, 1819, expired Mr. John Harris, a great and a really good man; but the loss and chasm which his death has produced, both in the church and the vicinity, have not hitherto been repaired, nor, it is to be feared, soon will be. However, our loss was his eternal gain. Let us be followers of him, as he was of Christ.

MICAH THOMAS.

Abergavenny, April 11, 1821.

REV. THOMAS SCOTT.

THE following Letters have been communicated to us by an old and intimate Friend of his, to whom they were addressed by his Son.—(See our last Number, page 205.)

Aston Sandford, April 13, 1821.

REV. AND DEAR SIR,

Several of us assembled here feel great regret, that amidst the multitude of things which have occupied our time, and pressed upon our feelings, we should have neglected to make any direct communication concerning the state of my dear father to you—so old, so kind, and valued a friend. His warfare is nearly accomplished. We are daily, and almost hourly, looking for his dismissal. Indeed we have been doing so for some time past, and it is wonderful that he should still survive, considering his extreme weakness, and that for the last fortnight his pulse has been at the rate of from 150 to 170. His public testimony must be considered as having been closed on the first Sunday in March; on which day he preached in the morning, and expounded to his people in the evening. He took cold, and though that seemed to be going off, an attack of fever succeeded, and he has been gradually growing worse ever since. It is a fortnight ago last Tuesday since his physician gave up all hope of his recovery, and on several occasions his end has seemed just at hand: but the “iron strength,” as he expressed it, of his constitution still holds out, and causes his sufferings to be protracted. For some time I was detained from him, by my

wife's expected confinement, while all the rest of his family were assembled around him; but being at length released, and all going on well, I repaired hither, little expecting to see him alive; and my brothers have been forced to return for a time to their respective cures.

Though this is happily no case in which we are left to form our hopes from the death-bed scene, yet you will be anxious to learn the state of the dear venerable sufferer's mind. So worn down as his spirits were, with unremitted and almost unrelieved labour; shut out as he was from almost all intercourse by his extreme deafness; highly nervous, and suffering from the daily paroxysms of fever; we could never reasonably expect that he should escape the feelings of dejection and gloom. Accordingly, he has suffered much from that source; has often "written bitter things against himself; recalled all his short-comings and misrequitals of the loving kindness of the Lord, with every aggravation, and deep anguish of heart; and would hardly allow passages to be applied to him, which speak comfort to the believer; but could only take hold of those which warrant the chief of sinners to come to the Saviour. This was often the case to a degree that was very painful to our feelings. He seemed to "walk in darkness, and have no light." Yet even when "joy and peace" were most wanting, all other "fruits of the Spirit" have been obvious in him, and abundant to every eye but his own; such patience, such deep humility; such exclusive and earnest adherence to Christ; such justifying of God, "Thou art righteous;" such awful abhorrence of sin; such

abounding love and benediction to every body about him; such tender and minute attention, indeed, to all their feelings; with such concern for the honour and glory of God in the world; such a display of all these things as was most edifying: indeed, with the solemnity of manner, and emaciation of countenance, which appear in him, the effect was often truly sublime. You must not, however, suppose that gloom always prevailed. At one time, indeed, after a most solemn and affecting celebration of the Lord's supper with his sorrowing family, a delightful season of peace, and even triumph, succeeded. "This," said he, "is heaven begun. I have done with darkness *for ever—for ever!* Satan is vanquished. Nothing now remains but salvation with *eternal* glory—*eternal* glory!"—This was before I came. It did not indeed continue. "The clouds," as he said, "returned after the rain:" but still it shed a bright ray on the scene. And now I am happy to say, as his weakness increases, I hope his positive suffering is habitually less; and his mind appears generally calm and cheerful. He says very little, but what he does drop is of a gratifying kind. On the whole, his closing scene, notwithstanding these passing clouds, is evidently worthy of his Christian character and hopes: and we have great cause to bless God without ceasing on his behalf. Certainly we ought also to be much edified and excited by what we witness. At times he expresses considerable apprehension of the pang of death itself. I hope in this, his fears may prove groundless. I am sure your prayers for him will not be wanting while he continues; and when any change

takes place, we will not fail to inform you.

I do not know whether you are aware that he has written a Memoir of his own life. To edit, and probably extend this, will be an early object of our care; and any observations from you on the subject, after a little time has elapsed, will be highly valued. Numerous valuable letters of his are abroad in the world; many, I should apprehend, in your hands. If you would even *now* be looking them over, with a view to the use which may be made of them, we should be obliged to you. I am,

Reverend and dear Sir,

Yours very faithfully,

J. S.

Aston Sandford, April 17, 1821.

REV. AND DEAR SIR,

In fulfilment of my promise, I write again. "His warfare is accomplished!" My dear father departed in "perfect peace" to a better world, about seven o'clock last night. Not a struggle, nor a groan, nor a sigh, discomposed his last moments. With his intellect perfectly clear, he quietly and gradually ceased to breathe—no more—while my mother and my sister, as well as myself, could look on and be comforted. Blessed be God! not one thing that my dear father had feared came upon him. Indeed, one after another, all his fears dispersed. Thus has God been better to him and to us than our hopes, as well as than our fears. My mother and sister are quite as well as could be expected, and join in best respects with, dear Sir,

Yours,

Faithfully and affectionately,

J. S.

THE following communication is from the Rev. P. Tyler, of Haddenham:

On Monday evening, April 16, 1821, about seven o'clock, died, at his residence, aged seventy-four, the Rev. Thomas Scott, the venerable Rector of Aston Sandford, Bucks. This great and good man was laid by only five Lord's-days from his public ministry. His illness was a gradual decay of nature; and, with the exception of a few short intervals of delirium occasioned by fever, the state of his mind was peaceable, and his hope through grace unshaken.

To feel more conformity to the holy and glorious Saviour, was his daily desire. He often exclaimed, "I can *never* be satisfied with any thing short of awaking, after the lovely likeness of my God, in glory." In the whole of his affliction he displayed a noble and disinterested indifference to himself, with the most tender and sympathetic concern for his attendants, and with great fervour poured out affectionate petitions for all the ministers of Christ, and the different denominations of Christians around him.

"To sect or party his large soul
Disdain'd to be confin'd;
The good he lov'd of every name,
And pray'd for all mankind."

Much as his natural feelings used to revolt at the final conflict with death, the king of terrors, his last moments were truly delightful. Without pain or struggle he reclined in the arms of a beloved (adopted) child, with a never-to-be-forgotten smile on his countenance, while the immortal inhabitant left its tabernacle of clay, for "a house not made with hands, eternal in the heavens."

In him the Church of England has lost one of her brightest luminaries; Scriptural Calvinism one of its best defenders; the religion of Christ, in all its practical effects, one of its most strenuous promoters; the Baptist Mission, with Drs. Carey and Ryland, an enthusiastic admirer; and the church and the world, one of their most fervent and effectual intercessors at the throne of grace. The dear family and extensive neighbourhood consider *their* loss, in the death of *such* a friend, incalculable and irreparable. Our griefs are only moderated by the cheering consideration, "THE LORD LIVETH."

Subjoined are our late excellent Friend's Reflections upon the death of CHRISTIAN, who cried out to his good friend HOPEFUL, "I sink in deep waters; the billows go over my head; all his waves go over me;" but afterwards took courage, found ground to stand upon, got over the river, and went through the gates into the city.

"Death is aptly represented by a deep river without a bridge, separating the believer from his heavenly inheritance; as Jordan flowed between Israel and the promised land. From this river nature shrinks back, even when faith, hope, and love, are in lively exercise; but when these decline, alarm and consternation may unite with reluctance at the thoughts of crossing it. The dreaded pangs that precede the awful separation of those intimate associates, the soul and body; the painful parting with dear friends and every earthly object; the gloomy ideas of the dark, cold, and noisome grave; and the solemn thought of launching into an unseen eternity, render

Death the king of terrors. But faith in a crucified, buried, risen, and ascended Saviour; experience of his faithfulness and love in times past; hope of an immediate entrance into his presence, where temptation, conflict, sin, and suffering, will find no admission, and the desire of perfect knowledge, holiness, and felicity, will reconcile the mind to the inevitable stroke, and sometimes give a complete victory over every fear. * * * Sometimes experienced saints are more desponding in these circumstances than their junior brethren. Constitution has considerable effect upon the mind; and some men (like Christian) are in every stage of their profession, more exposed to temptations of a discouraging nature, than to ambition, avarice, or fleshly lusts. It has before been suggested, that the author probably meant to describe the peculiarities of his own experience in the character of Christian; and he may perhaps here have intimated his apprehension, lest he should not meet death with becoming fortitude. A conscientious life, indeed, is commonly favoured with a peaceful close, even when forebodings to the contrary have troubled men during their whole lives: and this is so far general, that they best provide for a comfortable death, who most diligently attend to the duties of their station and the improvements of their talents, from evangelical principles; whereas they who live negligently, and yield to temptation, make, as it were, an assignation with terror to meet them on their death-bed, a season when comfort is more desirable than at any other. The Lord, however, is no man's debtor; none can claim consolation as their due: and,

though a believer's experience, and the testimony of his conscience, may evidence the sincerity of his faith and love; yet he must disclaim to the last every other dependence than the righteousness and blood of Christ, and the free mercy of God in him."

Thus died Mr. Scott; and thus also died Mr. Bunyan, who though, through the whole of his life, after his conversion, he had many distressing anticipations concerning death, yet, when he came to die, "expressed himself (in the words of his biographer) as if he wished nothing more than to depart and to be with Christ, considering it as gain, and life only as a tedious delay of expected felicity."

ADVANTAGES OF THE ANNUAL MEETINGS.

ANTICIPATING the pleasures of the approaching Anniversary Meetings of our different Societies, formed for the purpose of extending the knowledge of "the only true God, and Jesus Christ whom he hath sent," to all the tribes and families of man; the sentiments and feelings of pious Israelites, in prospect of visiting Jerusalem, were brought strongly to my mind, as descriptive of what many now feel respecting the meetings of the present month. "*I was glad when they said unto me, Let us go up to the house of the Lord:—my feet shall stand within thy gates, O Jerusalem,*" &c. Some of the sources of gladness and delight to serious Christians, in prospect of attending these meetings, I shall proceed to enumerate.

1. *Such meetings are held by our own denomination.* Most sincerely do I rejoice, that evangelical Christians of different denominations have such meetings, and that these have been so numerous attended during the past month. But still as a member of a distinct denomination, in proportion as I should feel humbled and confounded were we behind other Christians in active zeal and christian benevolence towards the perishing heathen, so I rejoice that we are found emulating others in such works of faith and labours of love. Without any mixture of sectarian partiality, we may feel glad that the tears and prayers of Carey, Fuller, Sutcliff, and Ryland, (with whom our Missionary Society originated,) have been "seen and heard" by him who said "not to the seed of Jacob, Seek ye my face in vain;" and that we have an annual opportunity of blessing God together, that "they who sowed in tears have reaped in joy."

2. *We are thereby furnished with opportunities for united prayer and supplications.* The distinct and independent form of our churches, in regard to discipline, has been attended with some advantages, as to united co-operation in respect to devotional exercises, and missionary exertions. It required some objects of sufficient magnitude to demand general attention, and at the same time so evangelical as to secure universal approbation, to bring together into "one body" the various members of which our denomination is composed: divided as they are by some minor differences, though in the main united in all the doctrines of grace. Such objects

our Missions to India and Ireland, and to our British islands and villages, have supplied; and the influence of these has been so great and so extensive, that there are but few of our churches that have not contributed, according to their ability, towards carrying forward the different objects which they are formed to promote, or whose ministers are not desirous of testifying their brotherly love towards those who are more immediately employed in conducting their affairs. It is certainly an animating thought, that once at least in every year, our churches may be considered as *unitedly engaged in earnestly imploring an abundant effusion of the Holy Spirit* to descend upon all the little plats of ground cultivated by our brethren at home and abroad, that "the fields which are white already," may soon produce an abundant "harvest" of sinners converted to God, and of saints abounding in the fruits of holiness.

3. *We can thus annually renew our pledge of support and affection to our brethren who are labouring among the heathen*; saying, as the Jews to encourage Ezra in prospect of difficulties, "This work belongeth unto thee; we also will be with thee; be of good courage, and do it." The sentiments of our venerable brother Carey, when he first engaged to leave England to settle in India, have made such an impression both on the minds of our Missionaries and the conductors of the Society at home, that it will never be forgotten.

"Our undertaking in India," said Mr. Fuller, "really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the importance of penetrating a deep

mine, which had never been explored. We had no one to guide us; and while we were thus deliberating, Carey, as it were said, 'Well, I will go down, if *you* will hold the rope.' But before he went down, he, as it were, seemed to me to take an oath from each of us at the mouth of the pit, to this effect, that 'while we lived, we should never let go the rope.' They who stood round the pit, and who thus pledged themselves, were enabled, down to the last period of life to redeem the solemn pledge they gave: nothing but death could make them "let go the rope." These, with the exception of the senior Secretary of the Mission, have not been suffered to remain; but shall not we, who have entered into their labours, consider ourselves bound by bonds the most sacred to be their successors, at least as to attachment to the Missionaries and a determination to do all in our power to support them in their arduous toils, and disinterested exertions, among the heathen? The Providence of God, indeed, has so smiled upon the first three Missionaries, that they are no longer dependent upon the Society for pecuniary supplies, while they are still looking to us for an interest in our prayers, and will feel encouraged by the expressions of our affection and good-will. Our brethren, too, who are situated in Calcutta, Monghyr, Dijah, Moorsshedabad, Cutwa, Java, Ceylon, Sumatra, in the East Indies, and others in the West, will need our constant support, and will be animated by our fervent supplications on their behalf: nor will the good effects of such united annual prayers be lost upon our faithful brethren who are labouring in the solitary

and superstitious parts of Ireland: nor upon those laborious and worthy men who are striving to "preach the gospel" in towns and in villages, where "Christ is not named."

4. *Such meetings have a happy and exhilarating influence upon our churches at home.* The holy spark of Missionary feeling is thus fanned into a vivid flame: the scattered embers of expiring zeal, when thus brought together, are enkindled into a sacred fire, which warms all who come within the reach of its influence. The electric fluid of love to Christ, and to the souls of perishing millions, finds a conductor in every renewed heart, and passeth through the minds of thousands who stand with united hands to catch the invigorating impression. Nor are these blessed effects confined to those who are present, but they are conveyed, on the return of their friends, to many who are absent; and thus the pious feeling of gratitude is excited, and the benefits are distributed among those who have gone to the battle, and those who have tarried by the staff. And may we not hope, that while the followers of the Lamb are thus engaged in carrying on the holy war, he who is "King of kings, and Lord of lords," will be at their head, to animate them by his presence, and to influence them by his Spirit; and that thus, through the uniting and sanctifying effects of his grace, the whole collected army will appear to be composed of those who are really "*with him the called, the chosen, and the faithful*?"

10TA.

June 1, 1821.

THOUGHTS ON THE CHRISTIAN MINISTRY.

It has been observed as a fact much to be lamented, that many ministers of the present day, (especially of the younger class,) while they are in the habit of earnestly exhorting their hearers to what is duty, at the same time too much neglect holding up those motives which are most calculated to influence the conduct.

If we wish to impress the mind of a sinner with a deep sense of his depravity, let us exhibit the sufferings and death of Christ; for what can have a greater tendency to place the "exceeding sinfulness of sin" in its true light, than to show him that it was sin which crucified the Lord of glory?

Again; if it is our desire and aim to lead sinners into the paths of righteousness, to direct their feet into the way of peace, and so to the love and practice of those precepts with which the scriptures abound, would not that end be best promoted by setting forth the amazing condescension and love of Christ in dying for such rebellious creatures, as the constraining principle to obedience? Or, if saints be exhorted, what can be so powerful a motive as that used by the apostle to the Corinthians, "Ye are bought with a price, therefore glorify God in your body and spirit, which are God's?" Let the Saviour, then, be the principal theme of the christian ministry; let the doctrine of the cross be held forth; and if the gospel be sent home to the heart by the blessed Spirit of all grace, (without which all means must be ineffectual,)

that will certainly influence the life, by proving the most powerful incentive to duty. But unless the heart be renewed by divine grace, there is but little good to be hoped for in a formal round of duties, though ever so strictly attended to.

Surely, then, it is the duty of the ministers of Christ, constantly to exhibit their divine Master, and endeavour to lead sinners to him for salvation; and, by so doing, they may hope for a blessing to attend their labours. We do not mean by thus speaking, to discourage earnest and direct exhortations either to saints or sinners; but let them be drawn from the purest of all sources, and enforced by the most powerful of all motives. Without this, it is but as the lopping off of the branches, instead of striking at the root.

On the above subject, the Author of *SKETCHES OF HUMAN NATURE* is very impressive. Speaking of rightly dividing the word of truth, he says, P. 128, "Attention to this seems to require *first*, that whatever topic is introduced, it be brought forward in the connexion in which it appears in the word of God. How often is this neglected! Particular doctrines are sometimes stated, and there they are left, without being followed up by a representation of their important practical consequences. And how often are duties explained, the obligation of which all must admit, while the connexion in which they are introduced, is altogether unscriptural, and the animating principle of faith in the blood of sprinkling, is not explicitly stated, as the only one from which christian obedience can flow!"

Again, P. 129. "None can be

said rightly to divide the word of truth, who do not keep constantly in their eye, what ought to be the great end of preaching—this, in one word, is, to lead to Jesus. Are the careless addressed? Nothing is gained till this object be attained. Are the saints to be edified? It is by a fresh view of the glory of the Saviour, and of the excellence of his salvation, that this end is secured. We sometimes find young preachers particularly fond of such subjects as death, the final judgment, the importance of time, the value of the soul. These are unquestionably in themselves good; very good, and where properly treated, may be turned to the best account. But does it not frequently happen, that the only object the preacher seems to have in view, is to produce some general impression of the fear of death, of the solemnity of the future judgment, of the uncertainty of time, of the importance of the soul, without the hearer's being able, from what he has heard, at the end of the discourse, to give an explicit answer to that question, 'What must I do to be saved?' Every preacher, then, should reflect, that much may be said on such subjects, and much truth too, without preaching the gospel. I have heard of a minister who adopted it as a rule, never to preach a sermon, in which, upon the supposition that one was hearing him, who had never heard the gospel before, he should not be able to give some account of the way of a sinner's acceptance before God."

We are taught in the sacred scriptures what was the grand theme of the christian ministry in the primitive times of Christianity, "Christ, the power of God and the wisdom of God." And

Paul, in further addressing the Corinthians said, "I am determined to know nothing among you save Jesus Christ, and him crucified." And when "Philip went down to the city of Samaria, he preached Christ unto them."

Many more instances might be added, but let these suffice to show, that the apostles considered this as a subject of the highest importance when addressing sinners; who, without an interest in the Saviour, must be lost for ever.

GALAAD.

AFTERNOON NON-ATTENDANCE.

A PRACTICE is growing to a painful and dangerous degree, even among those who have given decisive evidence of being the real followers of the Lord Jesus; I allude to irregular attendance on public worship on the afternoon of the Lord's-day. I do not here so immediately refer to those persons who consider themselves justified in being absent from their places in the House of God, frequently, perhaps, the whole of the day, if there should happen to be any popular minister from the country; though, perhaps, there might be some difficulty in vindicating their conduct as church members. Nor can it be denied, that circumstances may occur in the family, occasionally to prevent the afternoon attendance of those who compose it. But when we see it the regular and uniform practice to have the pew occupied on the morning, but seldom, if ever, on the afternoon, we are led to form a painful conclusion, that all is not right as to the state of the feel-

ings and experience of those with whom we are united in christian fellowship. It is possible, that if the persons thus acting were requested to give a reason for their absence, they might have somewhat to offer in excuse for this neglect, with which they may have satisfied their own consciences; but it is very doubtful with me, if those excuses were brought to the standard of truth, whether they would appear, even to the persons offering them, proper to be urged before him by whom actions are weighed. I have been led to conclude, from hints that I have heard thrown out in conversation on this subject, that Sabbath-day visiting is one of the evils from whence originates the irregular attendance of some who may hold places in our churches. I cannot but protest against this practice, as not only interrupting that uniformity in attending public worship so becoming church members, but as producing a death as to religious enjoyments in the soul, which it must be our interest carefully to guard against.

It has been argued by some, that in this great city they are so constantly employed during the hours of the week in their business, that but for this practice they should never have opportunity of seeing the families of their children or their friends. Such arguments we are not surprised at hearing from men of the world, who know no higher enjoyments than those that arise from sense. But for those who have been led to choose God as their portion, and profess to be looking to heaven as their home, thus to plead for a practice big with every evil, is truly distressing; and I cannot but think, if such persons would but for one

moment consider *who it was* that appointed the Christian Sabbath, and the purposes for which it was designed, those arguments would lose much of their weight, and there would be little difficulty in ascertaining which way duty would preponderate. In my view, visits of this kind have a tendency to introduce worldly conversation, to deaden the best feelings of the soul, and to unfit for religious exercises, *in any way*, in the after parts of the day. And if those are its effects, surely there can be but one opinion as to relinquishing the practice.

But there are other persons professing godliness, who urge as an excuse for non-attendance, their unfitness for hearing on the afternoon from drowsiness, and want of ability to command their attention. If indeed we were allowed to make our personal feeling the standard of duty, this might pass for argument; but this not being the case, it becomes us to use those means, (and I need not name them,) that reason and prudence dictate, to prevent or lessen this drowsiness and inattention, and by our example, manifest to our children, our servants, and our friends,

that we consider the whole of the day as exclusively the Lord's. Nor can I persuade myself that those who give this reason for their non-attendance on the worship of God on Lord's-day afternoons, would so far risk their character, as men of business, in the commercial world, as to urge the same plea as an excuse for neglecting a transaction that would involve in it very considerably their worldly interest. Allow me only to add, as an argument against this baneful practice, our characters as church members, at the commencement of which we avow, before the church, our affectionate regard for our minister, and our decided preference for his ministry to that of others around us. And can we be said to love our pastor, or give him proof that we value his ministry, when he is called, *painfully* called, to observe our seats in the House of God empty in the afternoon for weeks or months together, when, perhaps, he has been labouring and conflicting during the previous week to provide materials for the exercise from which we are wilfully absent?

Z.

Obituary.

MRS. ELIZABETH PEDLEY.

ON the 17th of April, 1821, departed this life, in the seventy-third year of her age, Mrs. Elizabeth Pedley, wife of William Pedley, Esq. of Mile-end. Like most others, the subject of this

Memoir lived many years ignorant of God, and resting on her supposed goodness for acceptance with him. In the year 1797, she first attended the ministry of Mr. Shenston in Little Alie-street, Goodman's-fields, which was much blessed to her soul; and in

September, 1799, she joined the church, of which for near twenty-two years, she continued a humble, and truly honourable member, never once being unnecessarily absent from any of the means of grace, and often present when labouring under great bodily infirmity, hoping thereby to renew her spiritual strength: nor did she hope in vain. In handing down to posterity her name on your pages, the only objects sought are the celebration of the riches of divine grace, and the animating of such as are in truth travellers to Zion.

About six weeks before she died, she said to her daughter, "I am full of doubts and fears, for those words keep continually pressing on my mind, 'I never knew you.'" She was reminded that the enemy of souls was always trying to distress the Lord's family, but he could not destroy them. She replied, "I know that, but I fear lest I should deceive my own soul, by taking darkness for light, and light for darkness; but my earnest prayer is, that I may ever be found sitting at the feet of Jesus, clothed in his righteousness, washed in his blood, and in my right mind; this," said she, with great earnestness, "is my daily prayer."

About eight days before she closed her career, after passing a night of great bodily and mental pain, the Lord returned in the morning, when she exclaimed,

"What shall I do,
My Saviour to praise,
So faithful and true,
So plenteous in grace,
So strong to deliver,
So good to redeem
The weakest believer
That hangs upon him."

Very frequently would she repeat, and with lively emotion of soul, Ezek. xvi. 6th and 8th

verses, "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine."

On one occasion she said, "How clearly I can now see into the doctrine of the blessed Trinity; yea, so as I have never seen it before!" At another time she said, "I am jealous of my heart: I hope I am not deceiving myself; but one thing I do know, and can say, I love the ministers of God, the people of God, and the house of God." When taking her final farewell of her youngest child, knowing the temptations to which she is exposed, she said, "God bless you, my dear child, pray do not break the Lord's-day; for remember you must die, and after death the judgment." On the Saturday previous to her death, with a sweet smile on her countenance, she said, "I shall not be long here!

"Soon shall I quit this mournful vale,
Soon all my mortal powers must fail:
O, may my last expiring breath
His loving-kindness sing in death!"

In the course of the following night, after suffering much pain, she said, "Dear Lord, the road is very thorny, and these pains are very sharp, but what didst thou, my Saviour, suffer for such a sinner as me!" and added, "My God, be pleased to release me;" and turning to her daughter, she said, "I beg you will not pray

for my restoration; but rather entreat the Lord to take me." She repeated soon after the whole of the 138th Hymn, 1st Book; and on the Lord's-day she said:

"The time of love will come,
When I shall clearly see,
Not only that he shed his blood,
But that it flowed for me."

And at another time she exclaimed,

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven!"

She was overheard saying, "Lord, why hast thou loved and spared me above others? Because thy compassion faileth not; therefore thou hast said, 'Deliver her from going down to the pit, for I have found a ransom.' Behold I am vile; but blessed be God for Jesus Christ. For thy name's sake, O Lord, pardon mine iniquity, for it is great. Having nothing to pay, he frankly forgives me all. God is my

father, Christ is my righteousness, the Spirit is my sanctifier. The promised Messiah loved me, and gave himself for me; he died for my sins, he rose again for my justification, and because he lives, I shall live also." During her two last days, she took very little notice of any one. She remained perfectly sensible, was freer from pain, and was much in prayer, and on the following morning her happy spirit took its flight to realms of glory.

On the 29th instant, her removal was improved by her pastor, from Ezek. xvi. 8, (a passage which had afforded her inexpressible pleasure,) to a large and attentive auditory. She was a good wife, a tender mother, a sincere and generous friend.

May the Lord overrule this event for the good of each surviving relative and friend; and may you, dear reader, after having lived the life of the righteous, die his death, and your latter end be like his.

Review.

The Scripture Testimony to the Messiah: an Inquiry concerning the Person of Christ; including a careful Examination of the Rev. Thomas Belsham's Calm Enquiry. By John Pye Smith, D.D. Three Volumes. £1 14s.

ERRONEOUS sentiments concerning the person of Christ were propagated at a very early period. The "Gospel" by the Apostle John, and also his three "Epistles," appear to have been written for the purpose of exposing those opinions, and settling the minds of believers in "the doctrines of Christ." He does not hesitate to say, respecting those

who confessed not that Jesus Christ was come in the flesh, "This is a deceiver, and Antichrist." And to show the importance of right views concerning the person of Christ, he adds, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 7—9.

The modern Socinians, who arrogate to themselves the term "Unitarian"—a term which Trinitarians ought never to admit as exclusively descriptive of the Socinian creed, entertain sentiments as derogatory to the character of the Saviour of

the world, as did those ancient heretics. For, in opposition to the plainest assertions of the scripture, that the WORD was made FLESH, even that word *who was in the beginning with God, and who was God*, they declare that Jesus Christ was no more than a mere man, and subject to the like errors and misconceptions as other men. We appeal to the friends of vital Christianity, whether such an opinion is not directly contrary to the whole of the scripture language respecting the person of Christ, and whether this is not an antichristian system.

One of the most daring of the Socinian writers of the present day is Mr. Belsham, who has entitled his principal work a "Calm Inquiry," &c. Ancient writers say, that when Pelagius introduced his error respecting the self-determining power of the human will, &c. God raised up Augustine to confound his sophistry. Even so in the present instance, if the former Theological Tutor of the College at Daventry depart from the faith, and defend errors of the grossest kind, the Theological Tutor of the College at Homerton, is raised up for the purpose of exposing his sophistical and dangerous creed, and "to contend earnestly for the faith once delivered to the saints."

The limits of our publication will not admit of a lengthened review of this very excellent work. The following quotation will give our readers a specimen of Dr. Smith's manner of reasoning.

"That many of the general principles and rules of interpretation, which are laid down in the 'Calm Inquiry into the Scripture Doctrine concerning the Person of Christ,' and in other writings of the same description, are just and important, is readily acknowledged: but there are others, which, both in their theory and in their application, violate all sober and equitable criticism. I would solicit any candid and reflecting Unitarian to direct his serious judgment to this point. I would ask him, whether he could himself devise any forms of expression, in accordance with the characteristic phraseology of the scriptures, for conveying the doctrines of the Deity and Atonement of Christ, which might not be evaded or neutralized by the

apparatus of criticism and interpretation which is in the established use of his party. The force of the plainest terms might be enervated, and even annihilated, by giving the reader his option of a number of constructions, elaborated by profound thought, and versatile contrivance, each of which shall be eulogized as 'very ingenious and plausible, and what may be just:' or an alteration of the reading in the face of all legitimate evidence, might be recommended as 'a most happy and plausible conjecture;' and though, (proh dolor!) it 'could not be admitted into the text,'—yet 'one may almost believe that the present reading might be owing to an inadvertence in one of the earliest transcribers, if not in the apostle's own amanuensis:' or the sacred writer might be boldly charged with 'indulging in a very great latitude, and even laxity of interpretation,' and availing himself of 'the ambiguity of language:' or if no other way of escape remained, we might rise to the awful hardihood of coldly 'supposing' that the Blessed Jesus himself, the faithful and true Witness, 'might imagine' what never existed, and might 'not be able to distinguish whether what he saw and heard was visionary and real.' Against such a magazine of resources, all the powers of language would be unavailing: but let us not hear the mockery of calling it criticism." Vol. I. Pp. 55, 56.

It will be necessary to add the note which Dr. Smith has appended to what he justly terms the 'versatile contrivance' of Mr. Belsham.

"For example, 'John i. 1,'—'the word was God,' or 'a God,' i. e. an inferior God, derived from the Supreme, and delegated by him; or, 'God was wisdom;'—or, 'the word, i. e. the teacher, was a prophet endued with miraculous powers;'—or, if the conjecture of Crellius and others be allowed,—Θεου for Θεος, 'the word was God's,' 'the teacher was sent from God.' Calm Inq. p. 218. Yet I incur no hazard in saying, that there is not one of these *which-you-please* accommodations, which is not a defiance of every principle of rational criticism; as will, I trust, in the proper place, be made abundantly manifest."

It is an awful consideration, that a man who was once "a firm believer in the pre-existence of Christ," (Vol. I. Page 108.) as Mr. Belsham declares himself to have been, should have taken such a retrograde motion,

and have sunk, if not into the darkness of atheism, yet into the gloom of infidelity. It was not without reason that Voltaire and his companions rejoiced in the prevalence of Socinianism at Geneva, as adding persons to the ranks of unbelievers. "In Calvin's own town," says this champion, writing to D'Alembert, "there are none now but a few beggarly wretches that believe in the divine nature of Christ." The tone which some of the English Socinians have lately assumed, seems to intimate that they are going fast the "downward road" after their friends in Geneva. Dr. Smith says, "I have been credibly informed, that a young Unitarian preacher has openly declared, that though it should be proved that the writings of the apostle John affirm the Divinity of Christ, it would follow from thence, not that the doctrine is true, but *only that John was mistaken!*" Vol. I. p. 57.

The second Volume of this very learned work is just published, in two parts. These embrace a vast variety of topics of the most interesting kind. We hope that our students for the ministry, especially, will make themselves well acquainted with the unanswerable arguments of these valuable volumes, that they may be furnished with the means of unraveling the sophistry of Socinianism, and of "helping those who have believed through grace."

A Brief Reply to the Rev. Richard Lloyd's Letter to a Member of Parliament, on the dangerous Defects of the British and Foreign Schools. By James Shepherd, Treasurer to the City of London Royal British School for educating Three Hundred Boys, in Harp-alley, Fleet-market.

THIS pamphlet contains a good-natured, well-meant gentle rebuke for the Rector;

"Who dares with brow of adamant maintain—
—dares with a cynic jest
Deny the right of Englishmen to read?"

An advertisement informs us, that "whatever profits may arise from

the sale of this Reply, will be distributed as rewards among the Monitors, and most deserving boys, of the Royal British School in Harp-alley."

One short extract will gratify the reader.

"Methinks I see the rustic shepherd boy, stretched on the turf, with his paper and pins, tracing the courses of the planets, at a time when he scarcely knew a letter of the alphabet. How many have afterwards heard him, in the person of *Ferguson*, exclaiming, 'An undevout astronomer is mad!'" P. 65.

Mr. Shepherd, in censuring Calvin for the burning of Servetus, (p. 45,) seems to have forgotten that the principle was not peculiar to Calvin: it was the received doctrine of that age, that heretics should be punished by the civil magistrate. Nor must it be ascribed to the stern, austere temper of the great Genevan reformer; the mild and gentle Melancthon, and indeed the reformers generally, were of the same opinion.

The Importance of Ecclesiastical Establishments: a Sermon preached January 29, 1821, before the Society incorporated by Royal Charter for the Benefit of the Sons of the Clergy of the Church of Scotland, &c. By John Inglis, D.D.

DR. Inglis read his text, (Psalm xlviii. 12, 13,) with the eyes of a Churchman. He appears to have seen nothing in the "towers," the "bulwarks," and the "palaces," but Ecclesiastical establishments. He thinks it is "necessary to the public weal, that the ecclesiastical arm be strengthened." Our readers, probably, will differ from him. We shall extract only one sentence, and lay it before the reader without a comment. In page 15 he says,

"I have no hesitation in asserting, that, without ecclesiastical establishments, there is no security either for the doctrines of religion continuing to be taught, or for the ordinances of religion continuing to be administered, among men."

An Inquiry into the Abuses of the Chartered Schools in Ireland, with Remarks upon the Education of the lower Classes in that Country. By Robert Steven. London, 1817. Octavo, Pp. 226.

THE Author of this Volume is well known as the most active agent of the London Hibernian Society; the interests of which, in connexion with the welfare of the poor in Ireland, appear to have influenced him to publish the documents contained in this work; especially those which expose the mismanagement of the Chartered Schools.

These schools were instituted in 1733, for the avowed purpose of putting down popery; and it appears from the statement of Mr. Steven, that a million and a half of the national property, besides large grants from private benevolence, have been expended upon them. Mr. Stevens exclaims, "And I ask, what has been done by all this vast sum for the improvement of Ireland? Literally nothing; nay, worse than nothing!"

Mr. Steven has printed in his work, a "Report of the State of the Protestant Chartered Schools, made by the Secretary of State for Ireland in 1788." This contains some of the most disgusting details ever presented to the public view, and which were principally furnished upon the personal inspection of that ornament to our country, the celebrated John Howard.

An extract from Mr. Howard's report will be sufficient to show the shameful neglect which prevailed in these schools.

"County of Cork; Inniscara School, June 18, 1787.

"Twenty-six girls; fifteen boys. The house out of repair, very dirty, and full of fleas; many dogs, some on the beds. The infirmary is the fuel house, and has no door. Dairy empty, the children dirty, seem half starved, and many have the itch and other cutaneous disorders. Here, and in several other schools, the master's children are clean, fresh, and healthy. Linen wanted. Application for sheets two years since, but none sent. Dr. Austin, in one of his reports, says, 'The pottage is very thin, and indiffer-

ent.' In another, 'The meat scanty, not exceeding three ounces to each child;' (though being Sunday, it should, according to the diet table, have been ten ounces.) It seems from the book, that none of the local Committee have visited this house since August, 1785."

The Committee of FIFTEEN in Dublin, by whom these schools are governed, appear to have trusted to local Committees, who had deceived them by false reports. The Secretary of State says,

"A Report of the Local Committee on Castlecarrberry School, dated 15th September, 1786, and another, dated December 11, 1786, being read, your Committee called upon Sir Jeremiah Fitzpatrick for his Report of the same school, dated November 12, 1786, in which is given a very different account of the state of the school and children; 'that there was no appearance of a school-room; that part of a window was stuffed with turf-kish and dung; and that there were but twenty-four ragged shirts and shifts, though there were eighteen girls and fourteen boys in the school, most of them sickly, wretched-looking creatures, covered with the itch: two only could read, and all order appeared to have been neglected; but that the apartments of the master and mistress were comfortable and well furnished, as likewise the parlour which served for a Committee-room.' But on reading the said Reports of the 15th September and 11th December, 1786, we find that none of the said circumstances are stated therein, nor any objection made to the conduct of the master and mistress." &c.

These schools were originally filled with the children of Roman Catholics, from six years of age till ten, in order that they might be taught the Church of England Catechism, and thus be made good Protestants; but in 1757, after the Society had been incorporated twenty-four years, we find them complaining to Parliament, 'that they found it difficult to procure children, except in a time of scarcity; but that if they were enabled to build nurseries for the reception of three or four hundred children under six years of age, they might then provide a constant supply for the schools.'

By a statement presented to Parliament in 1761, the Committee of

fifteen complain, that "they had not been able, from want of funds, to receive any children into the nursery at Monasteraven; but that twenty infants had been found exposed among the carpenters' shavings in the building, which the Society recommended should be maintained in the work-house."

Let Englishmen read with astonishment the next extract from this work of Mr. Steven, recollecting that he is well acquainted with Ireland, and a man of great caution and integrity.

"From all the information I have been able to collect, and from sources which I consider as authentic, I should estimate the actual profits of a master to be from £300 to £600 per annum, according as the number of scholars varies from 60 up to 150: and in some cases, the office of master is altogether equal to £1000 per annum. But the excessive profit to the master is not the chief evil. It is the abuse which the system of jobbing opens a door to. Contracts in the hands of the master; corruption and fraud engendered; and that which should have been merely a comfortable subsistence for a country schoolmaster, raised to so much emolument, as to excite the exercise of parliamentary influence."

Again, Mr. Steven remarks,

"And whilst the poor in all the provinces of Ireland have been sighing for the education of their children, this Society, whose funds have been sufficiently ample for the instruction of 200,000 children annually, on a plan of daily schools, have been expending all on 33 schools, and little more than 2000 children!"

"It might have been expected," says Mr. Steven, "that in the Imperial Parliament the interests of Ireland would have been attended to; that whatever had been carried in the sister kingdom, through political intrigue or courtly influence, the enlightened, independent, and upright members of the House of Commons here, would have seen to the faithful and discrete expenditure of the public money. In this, however, the country has been disappointed. It will, I fear, be scarcely credited, (except by a reference to the yearly grants,) that in the course of sixteen years, without any increase of schools, the Imperial Parliament has expended the enormous sum of £474,560 and upwards; a sum

larger by £127,000 than was granted by the Irish Parliament, during a space of forty-six years; and when very considerable sums were expended on building and furniture, and a greater number of schools supported by the Institution. If the present waste of public money, on a scale of education small and unproductive, be persisted in, no wonder if the finances of the country be embarrassed. There is a sum granted by Parliament, to the amount of £41,539 annually, for thirty-three Chartered Schools; and all this, independent of the large income enjoyed by the Society from estates, public government funds, &c. &c. &c. which may be safely estimated at a sum nearly equal to £20,000; making an aggregate of £61,000 per annum."

Mr. Steven has drawn a contrast between the Chartered and Hibernian Schools, which is summed up in the following paragraph, printed in italics.

"The London Hibernian Society exhibits, what may be reckoned a prodigy in Ireland, a public charity, whose operations and efficiency are in full proportion to its expenditure. Her funds are so economically expended, that each scholar does not cost four shillings for his year's education."

We should gladly, if our limits would admit, follow Mr. Steven in his exposure of the abuses in the *free GRAMMAR Schools, in Ireland*. One extract must suffice, entitled, "Colonel Robertson's Schools."

"This person left funds for building a school-house, and paying a master £15 per annum, in each of the thirty-one parishes of the diocese of Raphoe. The trustees, the Archbishop of Dublin, the Primate, the Bishop of Raphoe, &c. &c. have had funds in their hands, of the value of above £15,000, for a considerable time, without proceeding to the fulfilment of the will."

The British public are exceedingly obliged to Mr. Steven, for publishing these facts to the world; and as the House of Commons have permitted the bill to be brought in, for investigating the funds left for the purposes of education in Ireland, we may expect the Report of the Commissioners will bring to light the hidden things of darkness.

We were a little disappointed, that Mr. Steven could not find a

corner of a page just to notice the existence of the Baptist Irish Society; especially after he had traced the evils which afflict Ireland, in his Introductory Chapter to "the favourite object of the English Government, from the reign of Henry VIII. to eradicate the Irish language." He surely could not have been unacquainted with the primary object of that Institution, to teach the Irish language in "those counties which are properly Irish, where the English is rarely spoken;" and where the inhabitants "are considered as consisting chiefly of Roman Catholics." If the London Hibernian Society may be considered "as a prodigy in Ireland," the Baptist Irish Society, conducted upon the same economical principles, from its peculiar character, even by the showing of Mr. Steven, must be much more so! But as we hope Mr. Steven will now be induced to print another edition of his work, he will then have an opportunity to do justice to all the Societies both in England, Scotland, and Ireland, which are formed for educating the destitute children of that neglected and ill-fated country.

A Letter to the Right Honourable the Earl of Liverpool, on the Dissimilarity existing between the Cases of Protestant and Roman Catholic Dissenters; containing a History of the Corporation and Test Acts, &c. &c. By Amicus Justitiæ.

WE can cordially recommend this letter on account of the valuable information which it will give to many respecting the Roman Catholic question, which is now disposed of for the present; and also respecting the Corporation and Test Acts, which must of necessity occupy the attention of all who are Protestant Dissenters in principle, for some time to come.

The Wreath; or Truth and Poetry Entwined. By the Rev. T. Young. Second Edition.

MR. YOUNG'S attachment to Christian truth will not be questioned by

any one who knows him. His poetry will be valued, perhaps, in a much smaller circle. If when he unbends from severe studies, he can amuse himself by measured lines, with or without rhyme; and if still further he can contribute to the pleasure of his friends, and especially in assisting their devotions, we think he ought to be encouraged. There are some passages in the 'Wreath,' which present indications of fancy and feeling very creditable to the author. We can only copy the first sentence and the last of the preface.

"These attempts at poetry originated in the call of friendship, and a desire to ascertain whether I could write lines in blank verse, above a mere common scribbler.—Though destitute of superior poetical abilities, I hope the kind, the useful, and liberal critics, for such there are, may lift up the light of their countenances on me; or at most, after shaking the rod at the poor delinquent, bid him go in peace and sin no more."

Small Beginnings not to be Despised: a Sermon preached for the benefit of the Port of London Society, for promoting Religion among Seamen, on board the Floating Chapel, moored off Wapping Stairs, in the River Thames, May 9, 1820. By J. A. James.

THIS is an admirable sermon, founded on Zech. iv. 9. "Who hath despised the day of small things?" The ingenious and eloquent preacher considers the leading sentiment of the text in its application first to public institutions, and then to personal religion. Under the first head he notices the commencement of the Christian religion—the cause of protestantism—the progress of methodism—the London Missionary Society—the Baptist Mission to the East—the British and Foreign Bible Society.

"The Baptist Mission to the East, whose labours in the department of translating the scriptures into the Oriental languages are so incredibly great and successful, as to render almost superfluous even the gift of tongues; which can number among its agents men whose fame in Eastern literature has long

since eclipsed the splendour of Sir William Jones's name, which has deposited the leaven of Christian truth and Christian principle in many parts of the great mass of Hindoo population, from the mouths of the Ganges to the banks of the Indus: this distinguished Society was, eight and twenty years ago, the project of a few ministers associated at Kettering, the most active and zealous of whom, notwithstanding his present unrivalled literary renown, was then working at one of the humblest trades; and while distributing the bread of life to others on a Sabbath, was on other days earning his own bread by the sweat of his brow." P. 12-

It is not necessary for us to multiply extracts, nor even to give a complete analysis of a discourse, which must command and obtain a very wide and useful circulation.

Thoughts on secret Prayer, Fasting, Humiliation, and Personal Dedication. 36 Pp. Sewed, 1s.

THE Editor of this excellent practical little tract, has been well employed in abridging and correcting an old work on the important subjects of which it treats.

LITERARY INTELLIGENCE.

Just Published.

Thoughts on the Importance of Special Prayer for the General Outpouring of the Holy Spirit. By the Rev. James H. Stewart, M.A. Minister of Percy Chapel, and Chaplain to the Earl of Bute, &c. Price 1s. 6d

A New Edition of Bunyan's Pilgrim's Progress, in Two Parts: with Historical and other Notes, by Joseph Ivimey, and a copious Index. Embellished with 13 elegant Engravings.—12mo. Boards. 498 pages. Price 7s. 6d.

The Third Edition of Brown's (Whitburn) Memoirs of Hervey. With various Improvements.

Dr. Chalmers's (of Glasgow) Discourses on the Application of Christianity to the Commercial and Ordinary Affairs of Life. 8vo. 8s.

Dr. Chalmers's Christian and Civic Economy of Large Towns, No. 7.

On Church Offices. By Dr. Chalmers. 8vo. 1s.

A New Edition of Dewar on Personal and Family Religion, greatly enlarged, with an extensive variety of Prayers. 8vo. 8s. boards.

Annual Meetings.

THERE has been a pleasing feature in the public Missionary Meetings of the last month, which we have not witnessed in former years: we allude to the particular manner in which the necessity of the divine blessing has been publicly recognized in the Resolutions which were passed upon those occasions. The Wesleyan, the Church, and the London Missionary Societies, commenced the business of their respective Meetings, by passing a resolution expressing their sense of the need of divine influence for the success of their attempts to spread the gospel among the heathen; and many of the speakers made pointed allusions to that subject, in their addresses to the multitudes who were assembled. We trust that the united prayers which have been of late offered for the more abundant effusion of the Holy Spirit are answered, and we doubt not, if such petitions continue to be presented, that the church will see greater things than these.

WESLEYAN MISSIONARY SOCIETY.

Queen-street Chapel, April 25, Alderman Rothwell in the chair. Speakers, Rev. Messrs. Watson, Buckley (Plymouth), Grindrod, Anderson (Reading), Gaulter (Deptford), Caulder (Brighton), Taylor, Scott (Colchester), and Bunting; and Messrs. Haslop, Blair, Armstrong (Boston, N. E.), Bulmer (Treasurer), Bingham, and Noyes (Andover).

Information.

1. Our Wesleyan brethren have 147 Missionaries engaged in Africa, America, and different parts of Europe. 2. In Ceylon, they have taught more than 2000 children to read the Holy Scriptures, and many of the natives have been converted. 3. In the West Indies, many planters have applied to the Committee to send Missionaries to instruct their negroes, being well convinced that Christian negroes are far more valuable than any other. 4. During the past year they have printed an 8vo. edition of the New Testament in the Cingalese language, having before printed an edition in 4to.; 2000 copies of the Book of Psalms, and a good number of the Book of Job, together with a large quantity of inferior publications for the use of the schools. 5. A lady, in a letter written from the West Indies, relates, that a planter had, by his cruelty, so much exposed himself to the hatred of his slaves, that he feared they would conspire against his life. In order to secure himself from this, he was told, that it was absolutely necessary to prohibit their religious assemblies. He therefore determined to suppress them; and going for that purpose by night to their place of meeting, when he approached the door, he heard them praying that God would bless their wicked master. The consequence of this was, that he, who had been their persecutor, became their minister, and now preaches among them with great success.

City-road Chapel. Annual Meeting, April 30, Colonel Sandys in the chair. Speakers, Rev. Messrs. Griffith (Bath), Ward (Serampore), H. F. Burder, Lessey, Bunting, and Newton; and Messrs. Sandys, Poynder, Trant, Munro, Armstrong, Shaw, Carne (Penzance), Vandersmisson (Altona), and Scarth (Leeds).

After several impressive speeches had been delivered,

Colonel SANDYS, the Chairman, said, I wish to bear my testimony to all the statements just made, and I am happy to see here the Rev. Mr. Ward, (a Baptist Missionary from Serampore,) who will, I have no doubt, give you some further information on this subject. In 1790 I was adjutant and quarter-master in the army, under Marquis Cornwallis, which brought down the power of Tippoo Saib. I sailed to join the army in the month of January in that year. Having on board 300 Sepoys, we laid in our provision and water for the voyage, expecting a passage of only eight or nine days. The principles of these Sepoys were well known to me, and many of them were of high cast. They were permitted to fill their own water casts, every one of which was sealed with the Brahminical seal. Their provisions and packages were also sealed; and no one touched that part of the ship where they were stowed. It was then the infancy of the war, and it was necessary to attend to all their prejudices. We sailed, and from calms and contrary winds, the voyage proved much longer than we had contemplated. We had been at sea twenty-five days. I kept account of the provision and stores, as was my duty, and I found that now we were only half way, and for these 300 men there only remained two butts of water. I well knew their sentiments respecting any other provisions or water; and what would be the consequence I did not know when this circumstance should be discovered. My anxiety was so great for several days, that I was scarcely able to support it: this was observed by one of their chief personages, with whom I was on terms of the closest intimacy; and he said to me one day,

"What is the matter with you? are you ill?" "No," said I, "I am much as usual." "Is there any thing upon your mind?" "No," said I, "all pretty well." "We have been a long time at sea," said he, "how does our provision hold out?" He could not have asked a more unfortunate question. I however waved it, and passed it off for that day. I could only hope that something would soon occur in our favour; but the next day it was the same, or rather it was getting worse, and I was resolved to tell him. Accordingly I called him into the cabin, and said, 'I have a secret to unfold to you. We respect your cast, and from that circumstance all my uneasiness arises.' He asked, "What is the state of our provision?" I replied, 'Of dry provisions we have plenty.' "But," he asked, "how is our water?" "That," I replied, "I am afraid to tell you."—"Nay," said he, "tell me." "Then here are the returns," I replied, "and this has been the cause of that uneasiness you have observed in me." "If that be all," he said, "I will soon set you at rest;" and he immediately went down, and put the Brahminical seal on some butts of water, for we had plenty of it on board. When he came up, tapping me on the shoulder, he said, "Let me see a smile on your countenance," which did not require much summoning, and we sat down with much pleasure together. He was a valuable man; but we never dared to mention this circumstance to any individual. I never mentioned it to any one till I came to England. Here then is a proof of the observation, that these people can be subdued by kindness. The Hindoos are undermining the temple of their own Juggernaut. Can any one avoid seeing, that it is our duty to do all we can to wipe away the foul stain of neglect from our native country, whose "Ships, Colonies, and Commerce" ought to make us tremble for our own responsibility?

The Rev. W. WARD of Serampore said, I feel great gratification, Colonel, in meeting you here to-day, and in hearing the sentiments already delivered, to all of which, as

far as my own observation goes, I can bear testimony. It is with peculiar pleasure, that, contrasting former times with present, I can meet here (after the lapse of more than twenty years,) individuals from the same country, bearing the same testimony, and all encouraging the hands of British Christians for the good of British India. The business of this day has turned more especially towards India, where the providence of God so long stationed me. It is true, Sir, we had an affecting statement from a gentleman, who gave an account of the whole heathen world; with which all our hearts must be deeply affected—six hundred millions of immortal beings born into our world, vegetating for a few days, and then merging into eternity! and every thirty years this awful scene renewed, *without hope and without God in the world!* This is perhaps the last time I shall address so large an assembly on this side eternity. I will therefore contrast, for a few moments, the circumstances of India twenty years ago with what they are at the present hour. India was long considered as Satan's impregnable fortress. It was conceded by multitudes, that other parts of the world were vulnerable. The African considers himself as honoured by the approach of a white man; but not so the Indian. Again and again we were told, we might do some good among the slaves in the West Indies, among the Hottentots, or others; but that every attempt to promote Christianity in India, must come to nothing. And indeed appearances, when I first went to India, to any mind but a mind impressed with the sovereignty of DIVINE INFLUENCE, were the most discouraging. There were Europeans in India, but they added little to the Christianity of India; many of them added only to the darkness: and such was the fear respecting danger, which the Government at home and the civil authorities in that country entertained, that, as I have heard Mr. Brown relate, Lord Cornwallis once said to him, "I think the wisest resolution the East India Government passed, was, that they would never

touch, or suffer to be touched, the prejudices of the natives." Not that they were inimical to the spread of Christianity, or to the advancement of the spiritual interests of their Indian subjects, but because they were afraid of that danger which they thought inevitable if they disturbed the natives in the quiet possession of their Heathen prejudices. When I went to India, there were the greatest apprehensions that we should all be sent back. We went no where but, as Missionaries, we were received with a frown; and yet, for hospitality and friendship, and every thing else that is dignified, India will bear a comparison with any country in the world. But, as Missionaries, we were considered as enemies; and it was supposed that the prosperity of India depended upon our being excluded. The distance too was such as to present a formidable obstacle. The climate of India was another formidable objection. Of the number of Missionaries who went out at the same time with myself, half are gone to their everlasting reward. Of an after-cargo of Missionaries, six have long ago been taken to their heavenly home, and only two remain. Another great impediment to our progress was, the languages of India. The slaves in the West Indies are taught the English, or the European languages; along the Western coast of Africa too, many are taught the English language, and your access to them is of course easy; but in India there were no fewer than fifty dialects derived from the Shanscrit alone. In America, the great objection had been, that the language of a single tribe was difficult: but in India we had twice the number of languages to acquire that prevailed in the whole of America. This too was to be done by plain men, many of whom had not been in the least accustomed to the study of languages. But, blessed be God! no man can mix with that population without acquiring their language. In addition to all these, were the prejudices of the natives themselves. To convey to you any idea of this, is exceedingly difficult; but you may form some opinion of it from this

circumstance, that if our gracious king, GEORGE THE FOURTH, should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away if he were dying with hunger, and would consider it as defiled by the touch of the greatest man in the Empire. How then is it possible that such men can be brought to sit with Europeans at the same table? This difficulty existed in full force in India, and no where else. Another difficulty, and a great one too, was the ignorance of the natives. When we address other persons we have a conscience to appeal to, and you know the effect of it well,—but they have not a word for "conscience" in their language. In no Hindoo book or Hindoo custom have I found any thing like it. Besides this, there is a number of expressions of which they are equally ignorant. Talk to a Hindoo about God, and he thinks you are talking about Vishnoo or Ram, or some of his other deities. Talk about heaven, and he thinks you mean one of the heavens of his gods. Talk about a future state, and he thinks you are talking about transmigration. But in the superstitions of the Hindoos, we have a still more formidable obstacle.

Hindooism (said Mr. WARD) can boast of her martyrs every day, of women who sacrifice themselves every day on the funeral pyres of their husbands. Now if even women will go to these lengths, this must be a people to all human appearance invulnerable, and to whom no access can be gained. This has struck Europeans as justly formidable; they have said, "What! will persons who suffer themselves to be drawn up in the air by means of hooks in the integuments of their backs—will women, who thus sacrifice themselves on the funeral pyres of their husbands, or destroy themselves in the Ganges, be brought to renounce this superstition, and to embrace Christianity? Such was the feeling of our countrymen on the subject, and our object was treated with derision and contempt. But the cast exceeds all I have men-

tioned; by this they are divided into different societies with distinct observances, and there is no possibility of these intermixing with each other without breaking *caste*. Every person marrying, or even eating, with one of another caste, falls from it, and can never be restored to it. This has always been considered as a fatal stroke, and the Christian Missionary feels it in its full force. These people are as capable of feeling the endearments of social life as any people upon earth; and for one of them to make up his mind to see his friends and his beloved parents no more, to renounce all human society, and to incur the frowns of his relatives, is such a sacrifice, that we need not wonder at our countrymen there saying, "You have indeed undertaken a hopeless task." I remember one young man, who, after he had been baptized, seemed at first to have forgotten his connexions; he came and said to me, "I do not want to return to *caste*, I do not want to return to Hindooism, but cannot I go and see my mother again? Cannot I see my father once more?" This was impossible; and he well knew and deeply felt that his parents would have shut the door against him, if he had attempted to enter the house in which he was born.—With all this accumulation of difficulties we had to attempt the conversion of this country. Our own government, the European natives of India, and all the superstitions, prejudices, and peculiar feelings of the people being against us, we do not wonder that it was said, "India is invulnerable." There were indeed a few good men in Calcutta, who were labouring for the conversion of souls there; but they thought it was impossible to do any good elsewhere, even if they could make any progress in that city. Such was the appearance of India; and I have mentioned these circumstances to show, that if, in that part of the world, (of all others the most hopeless,) the Gospel has obtained any success, then you need not despair of Africa, of the West Indies, or of any part of the world whatever.—But I have now to tell youth, at all these difficulties, great

as they appeared, have vanished into air. The government of India acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and assisting us in the most powerful manner. They have established government-schools for the instruction of the natives; and the name of the present GOVERNOR OF INDIA will live in their recollection to the latest posterity. It would be unjust in me not to mention the name of the MARCHIONESS OF HASTINGS, who is doing every thing in her power for the benefit of the female natives of that country. In our own country every facility has been kindly afforded to us, and the Missionaries can go without opposition to every corner of India. Such a door is opened there, as never was before. Every voice cheers the Missionaries as they enter. Of our own countrymen I scarcely know one individual who opposes us; on the contrary, they now have a Calcutta Bible Society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the Scriptures in the various languages of India. There is a Calcutta School Book Society, and a Hindoo College; the natives themselves are teaching and educating, for the very purpose of becoming preachers of the everlasting Gospel: and then the distance of 15 thousand miles is subdued and superseded, by God's raising up, to become Missionaries to their countrymen, the natives themselves who are inured to the climate and familiar with all their manners. The languages of India are now subdued; and the holy Scriptures, or parts of them at least, with a number of tracts, have already been translated and circulated in 25 languages of the country. The *prejudices* of the natives have been overcome:—as one proof of this, I can state, that when I left Serampore a deputation had come from a village at some distance, in which they were attempting to establish a school, to request one of our schoolmasters to visit them and afford them some instructions as to the manner of conducting their school. There cannot be a stronger proof of

their prejudices being subdued, than for the natives to solicit a visit from a man whose appearance in their school would have once been thought a crime. These schools are now so common in India, that there is scarcely a town or even a village that has not one. The *ignorance* also of the natives has been overcome; we have found a conscience at last; and several thousand Hindoos have turned from the worship of idols to serve the living and true God; have renounced their superstitious, and embraced the faith of Christianity. And now, I confess, my Christian brethren, that, though I entertain some opinions different to those of the Society for which I am now pleading, yet it is a Society for which I feel the highest respect, as there are no persons who come forward with more ardent zeal than they do in the work of the Lord, and in the promotion of the great cause of missions. The Wesleyan Missionaries yield to none in love to their Saviour, which is so essentially necessary to keep alive the missionary flame. Another thing I would just mention concerning them, and that is,—they depend especially on *DIVINE INFLUENCE*; their eyes are always fixed on that; and feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to God for his influence; and blessed be his holy name, that influence is not withheld.—But before I close, there is another observation which I would make. I have lately come from the Continent of America, in which there is at present a great out-pouring of the Holy Spirit. In Connecticut, in Massachusetts, and other places, a great degree of divine influence has been experienced. In the town of Hartford, I was informed, that there were not fewer than a thousand persons under the most serious impressions respecting their everlasting welfare. If these things be done in America, if God is pleased to pour out his Holy Spirit there, (and we want nothing else,) and this work go on as it has done, the whole world will soon be converted to God. For this, let us be instant in prayer. It is only for us to be

frequently on our knees at the throne of grace, and *then shall the earth yield her increase, and God, even our own God, shall give us his blessing.*

BRITISH AND FOREIGN BIBLE SOCIETY.

ANNIVERSARY 17.—May 2, at Freemasons' hall, the Right Hon. Lord Teignmouth, President, in the chair.

Speakers, The Duke of Gloucester, the Earl of Harrowby, the Chancellor of the Exchequer, the Bishop of Gloucester, Lords Bentinck, Calthorpe, Lorton, and Teignmouth, Sir T. D. Ackland, Messrs. Evans, Grant, Joseph John Gurney, and Sandford, and the Rev. Messrs. John Brown, Bunting, Gisburn, Jowett, and Owen.

Mr. Wilberforce was not present, he having reluctantly yielded to the advice of his friends, and consented to take that repose which is rendered essentially necessary by the impaired state of his health. Lord Gambier, too, was absent, being called to the mournful duty of committing to the earth the last remains of a near relation. The Rev. John Owen, Secretary to the Society, read the Report, in doing which he was assisted by his son. It stated, among other things, that the receipts during the last year, have been £89,154, of which £26,272 was for Bibles, Testaments, &c. Payments during the last year, £79,560. 104,828 Bibles, and 142,129 Testaments, have been distributed during the year, which, added to those of former years, make a total of 3,201,978.

From many excellent speeches we select that of the Right Hon. Charles Grant. He expressed his great satisfaction at what he had heard from the last reverend gentleman who had addressed them, (the Rev. John Brown of Scotland). "My Lord," said he, "I agree with that gentleman, that there is no need of argument to convince us of the importance and utility of this Institution; but that we are rather called to triumph in its increasing prosperity. Look to the vast range of its opera-

tions, to the thousands to whom it has communicated comfort and consolation, to the thousands who have been benefited, and are ready to express their gratitude in the strongest terms, for those benefits which they have received. Look also to the thousands, to whom we may naturally appeal for their expressions of censure, on behalf of the Bible Society. One strong proof of its success is, that we have so completely triumphed over all those objections which were started against us at the commencement of our career. Where are the objectors? My Lord, we behold them now in their flight. Where are those who told us, that this Society was to produce discord, anarchy, and confusion? Where are those prognosticators, who anticipated some convulsion in our cities, or some division in the state? They have retreated from the field in discomfiture. But there is one objection to which we must plead guilty. The objection is in effect this, that we are a Society, formed of persons of different sentiments, both in religion and politics, and yet agreeing together in the prosecution of one common object; that we seem to forget all minor points of difference, and are united together only for a great and noble purpose. The reverse of this charge has often, in former times, been brought against the religion of Christ, with sinister intentions. That men, professing the religion of Christ, should choose to descend from the elevation to which that religion raised them, and quarrel with each other on trifling points, is a charge which has frequently been brought against Christianity, and, unfortunately, it was but too true. But what in reality is the charge brought against this Society? It is this, that we think there is a point of elevation, infinitely above all petty objects. To this elevation we are now raised; upon this mount we now stand; we look down upon the clouds below, and we behold the thunder and lightning rolling at our feet. We must descend, it is true, from this elevated ground, and we may be called to defend this principle; but let us descend and defend it in the spirit which we have imbibed in

these upper regions. It had been conjectured, that this Society, being formed of so many different materials, could not long continue, that one chain could not bind so many minds; but does it not continue; and does it not with increasing firmness bind us together? In reference to commotions, in looking to this country, we find that it has been subject to many internal commotions. But did any one ever charge those commotions upon the Bible Society? No; it is our object to circulate that book, which teaches to 'render honour to whom honour is due, and tribute, to whom tribute.' We wish to see fulfilled the wishes of our late venerable and beloved Monarch, that every child within his Majesty's dominions may possess a Bible, and be able to peruse it." (*Loud and continued bursts of applause.*)

LONDON

HIBERNIAN SOCIETY.

Anniversary 15. May 5, at the City of London Tavern, the Right Hon. Lord Viscount Lorton, Vice-president, in the chair. The Rev. John Morison (Chelsea) read the report. The Schools assisted by this Society are 534, the pupils in which are 54,520; a much less reduction than might have been expected from the opposition they have met with. Speakers, Lord Viscount Lorton, Hon. Charles Shore, Sir S. C. Hunter, John O'Drescol, and G. Sandford, Esqrs. and the Rev. Messrs. Burn, Bushe, Collyer, Coombs, Dealtry, Noel, Owen, Richings (Secretary), Thorpe, Way, and Wilson.

We select the following speech of the Hon. and Rev. G. NOEL.—It is with feelings of particular embarrassment that I rise on the present occasion; for I am fully aware, that after the feelings of the public have been called forth so much during the preceding days, some apology is due to this assembly when any one rises to trespass on its attention. But there is in this Institution something that appeals so directly to my heart, that I should

be ashamed to retire without giving vent to my emotions. I apprehend, my Lord, that the day is past when it was necessary to argue the great question, whether we should attempt the education of the poor; for we now feel that if the poor are dependent on the rich, and the weak upon the strong, then are they in circumstances which render them the peculiar objects of our attention. Though I think it quite irrelevant to trouble you for a moment on the great plan on which you should proceed in teaching the poor of Ireland, it does appear to me quite evident that the Roman Catholic population of Ireland are to be instructed with most effect by Institutions like the present; for in Ireland there is such a gap between the rich and the poor, that no progress can be made but by the efforts of a Society, which is calculated to bear with full effect on the minds of the Irish peasantry. This Institution also affords an instance, that, Christians of the present day, of different denominations, can unite in a great object, giving glory to God and benefiting their fellow-creatures. I rejoice in now following an excellent Dissenting Minister [the Rev. Dr. Collyer], whom I regard as a brother in Christ; and in proportion as we emerge from the mists and prejudices of former times, in that proportion shall we act efficiently in the great object of Christianity.—I feel the claims of this Society, not so much as a Minister of the Church of England, as a Minister of the everlasting Gospel; and I am persuaded that the march of Christian benevolence will be greatly accelerated by our losing sight of our minor differences, and linking heart to heart, and power to power, for the accomplishment of the great object we have in view. And the more we fix our eyes on that world to which all the machinery of education tends; the more we fix our eyes on those holy realms above, where no names or sects are known, but only “the great assembly and Church of the first-born, who have washed their robes, and made them white in the blood of the Lamb,”—the more we shall feel of attachment to this cause. I might plead this

cause upon the general grounds of Christianity, upon which we urge Missionary Institutions; but I fix rather on one ground, which I find in the hallowed volume of God, that “he that does not provide for his own house hath denied the faith, and is worse than an infidel;” and I ask whether we are not chargeable with guilt, while we attempt to cultivate distant climes, and see a country next our own shores totally uncultivated?

I should look also upon the Meeting of this day as wanting something, if I had not an opportunity of urging upon you the claims of the Institution, on the grounds of domestic policy and national gratitude.—I find a long arrear due from this country to Ireland. I would ask, (and it is a question to make Englishmen blush,)—I would ask, whether the moral degradation of Ireland is not owing to its connexion with this country? I would ask, whether all the Roman Catholic superstitions—whether all the clouds of ignorance, and degradation, and misery in Ireland, did not roll from the shores of England? I would ask, whether they do not owe all their calamity to their connexion with my own country? Have they it not therefore a peculiar claim upon us? And here I would just refer to what fell from an illustrious character, who never had an arm to raise, or a voice to utter, and did not raise that arm, and lift that voice, when oppression was heard, (Mr. Wilberforce,) who thus expressed himself, that England has treated her sister Island as a step-mother, a child she cannot love; and if she can but keep it quiet, she attempts no more. But we are met together to-day to exhibit a different conduct; and though Mr. Shore lamented, that we had then so small a meeting, yet I rejoice to see such a different platform now to what I did when I first entered this room; and that there is a growing interest in the concerns of Ireland, in quarters where it is likely to be most efficient. I hope we shall see a growing amalgamation of Christian feeling, and that from year to year, we shall send specimens of feeling, and piety, and sympathy, through

all the country. I trust, that those who visit this country from Ireland, will not have to return to their native shores grieved and wounded, that they have found nothing of reciprocity in this island. I am bound to acknowledge my gratitude to the Irish nation, as I owe to it the best blessing of domestic life. My heart has been long in the midst of them; and the moment I shall reach those shores, I hope I shall see with my own eyes, and hear with my own ears, the progress of this work in that sister country. May God in his infinite mercy bless the efforts of this Society, and may the day soon come, when the degraded peasantry of Ireland shall meet the people of England on equal terms!

HOME MISSIONARY SOCIETY.

THE Second Annual Meeting of the above Institution was held at the City of London Tavern, on Monday evening, May 14, 1821, Thomas Wilson, Esq. in the chair.

Previously to the commencement of business, the great room in which the meeting was to be held was so thronged, while numbers were still advancing towards it, that it was thought expedient to open the largest room on the first floor for the accommodation of those who could not be received above. Robert Humphrey Marten, Esq. obligingly consented to take the chair.

The Report was read in both rooms, and various resolutions were passed by the meeting, congratulating the Society on its progress, and pledging themselves to increased exertions on its behalf.

The following gentlemen addressed the meeting;—Rev. Drs. Bogue, and J. P. Smith; Rev. Messrs. Blackburn, Bristow, Brook, H. F. Burder, J. Clayton, jun. Coombs, F. A. Cox, J. Edwards (Secretary to the Baptist Itinerant Society), G. Evans, Goode, Hillyard, C. Hyatt, Hooper, Hunt (of Kennington), Irons, Jukes, Prankard, Rayson, Roberts, Slatterie, Jenkin Thomas, John Thomas, G. Thorn, and Wood; J. M'Kenzie, and Thomas Walker,

Esqrs. together with the Treasurer and Secretaries.

The collection, including life and annual subscriptions, amounted to about £240, affording the most gratifying evidence of the lively interest which the Meeting felt in the objects of the Society.

SUNDAY-SCHOOL UNION.

THE Annual Meeting was held at the City of London Tavern, on the morning of May the 9th, and was attended by a very numerous company to breakfast, after which the chair was taken at six o'clock, by W. B. Gurney, Esq. The meeting was addressed by the Rev. Messrs. T. S. Britton, J. A. Coombs, S. Curwen, J. Ivimey, G. Marsden, — Scott, — Sherman, Dr. Smith, G. Thorn, Jenkin Thomas, and by Messrs. J. Barfield, G. Offer, W. F. Lloyd, and W. Marriott. The cause of Sunday School Union, and the religious instruction of the young, interested all present; and we trust the effects of this delightful meeting will long be exhibited in the increased and united exertions of all the friends of christian education.

London Female Penitentiary.

THE Annual Meeting of this excellent institution was held on Monday, May 7, at Stationers'-hall, W. A. Hankey, Esq. in the chair, and was respectably attended. The Rev. Messrs. Legh Richmond, Edward Burn of Birmingham, D. Ruell, Thomas Webster, P. Meganel, John Townsend, John Innes, and other gentlemen, severally addressed the meeting. The report and its appendix were truly encouraging. The number of inmates has in the last year been increased from 100 to 110. There had been about 170 applications; and within that period 22 had been placed out to service, and 30 reconciled to their friends. There appeared to have been a falling off in the annual income of the Society, the deficiency of which had been supplied by some legacies. On the whole, the increasing usefulness of

the institution is fully established by the report of the last year, and will be perused with increasing interest and gratitude.

LONDON MISSIONARY SOCIETY.

The large Chapel in Great Queen Street was exceedingly crowded at a very early hour at the Annual Meeting of this Society, on Thursday, May 10.—Many hundreds who could not find room, retired to Gate Street Chapel, where the Rev. John Clayton, Jun. preached. The Mission-

ary Report was most encouraging, and the receipts for the year had amounted to £26,000. The appearance at the Meeting of the Prince of Madagascar was highly gratifying, as was also that of the Rev. John Campbell, who had just returned from the interior of Africa; of which journey Mr. C. gave a brief account. The Society, we understand, collected after the sermons, and other services, during the three days of this Anniversary, upwards of £1,400.

Further particulars in our next.

Intelligence, &c.

STEPNEY INSTITUTION.

In the last Annual Report of this Institution, January, 1821, it is stated, that three new students had been received at Stepney, from the churches at Grediton, Hatfield-heath, and Watford; that three students had left the Academy, two with the approbation of the Committee, and one without seeking to obtain it; that two ministers, who had been students, were reputably settled at Truro and Falmouth; that there were thirteen students now in the house at Stepney, and four others under the care of ministers in the country; that about fifty ministers, who had been patronized by the Society, were employed statedly or occasionally in preaching the gospel in England or Ireland; and that two young men, members of the churches in Eagle-street and Church-street, London, had been admitted as probationers for three months. The Report, while it complains of the want of pecuniary contributions, acknowledges the kindness of several friends, who had sent presents of philosophical instruments and valuable books, for the use of the students, and of natural and other curiosities, to be placed in the museum.

The annual sermon for this Institution will be preached on the 21st of June by the Rev. J. K. Hall of Kettering.

DESIGNATION OF A MISSIONARY.

MAY 11, Mr. John Mack was designated to the work of a Missionary, at Shortwood in Gloucestershire. The service was begun by the Rev. T. Coombs (Ross), who read the scriptures and prayed. The Rev. Dr. Ryland, after a short but well adapted introduction, asked the usual questions, and received the confession of faith, &c. The Rev. Thomas Waters (Pershore) offered the ordination prayer, with a fervour of devotion, and elevated feeling, which will long be remembered. The Rev. Wm. Winterbotham delivered an impressive and affectionate charge, from Acts xxvi. 17—19; and the Rev. Mr. Cousins (King's-Stanley) closed the service.

The high estimation in which Mr. Mack is held by the church at Shortwood, of which he was a member, together with the close and endeared friendship subsisting between him and his pastor, called forth feelings which rendered the service more than ordinarily interesting and impressive. After the congregation had retired, the church having been detained, Mr. Mack took an affectionate farewell, and commended the pastor and flock, with which he had been so happily united, to the Father of mercies, in a solemn and fervent prayer, while they sorrowed that they should see his face no more.

ASSOCIATIONS.

BEDFORDSHIRE.

THE Bedfordshire Association of Baptist Churches held their sixth annual meeting at Hale Weston, on Tuesday, May 1, 1821. In the morning, brother Wake of Leighton Buzzard preached from Ecclesiastes iii. 11, first clause; and brother Such of Steventon from Hebrews xi. 24—26.—In the afternoon were read the letters from the churches, and the Circular Letter; after which was transacted the business of the Association-fund.—In the evening, brother Vorley of Carlton preached from Zech. iv. 10, first clause.—The other brethren who engaged in the services of the day were, the Rev. Messrs. F. Hinde, T. Ramsay, — Smith, and — Walden.

The next Association is to be held at Bedford, May 8, 1822.

CORNWALL.

ON Tuesday, April 24, 1821, the Baptist ministers and churches held their usual half-yearly Association at Penzance. In the morning brother Lane preached on Christian Diligence, from 1 Cor. ix. 24, 25; and in the evening brother Clark on the Conformity of the Sons of God to Jesus Christ, 1 John iii. 2; brethren Green, Heath, Read, and Rogers, engaged in the devotional services of the day. On the preceding evening, brother Dore preached on Abraham's grateful Memorial, Gen. xxii. 14. The churches in that neighbourhood are upon the increase. The blessing of God attends the preaching of the word; and from present appearances they are encouraged to expect a yet brighter and more prosperous day. The next Association is to be held at Redruth, on Tuesday, October 10: brethren Clarke and Green are to preach.

ISLE OF ELY.

THE Baptist and Independent ministers belonging to the Association for the Isle of Ely and its vicinity, held their half-yearly meeting at Burwell, on Wednesday, April 18, 1821. Mr. Edmonds of Cambridge preached in the morning from Luke xvii. 20, 21; Mr. Norman of Soham in the afternoon, from Philip iii. 8; and Mr. Compton of Isleham in the evening, from Psalm lxvii. 2—4.

Collections were made after each service in aid of the Baptist and London Missionary Societies, to the amount of £6 10s. 4d.

The next meeting is to be held at Streetham, on Wednesday, Oct. 3.

WILTS AND SOMERSET.

THE thirtieth Meeting of the Wilts and Somerset Association was held at Frome on April 24, 1821. Brother Edmonson of Bratton preached in the morning, from Heb. x. 19, 20; Ayres of Keynsham in the afternoon, from Isaiah xl. 5; and Shoveller of Melksham in the evening, from Gal. vi. 14. The brethren Macfarlane of Trowbridge, Mitchell of Warminster, Phillips of Penknapp, Roberts of Shrewton, Smith of Bath, and Winter of Beckington, engaged in the other exercises.

The next meeting is to be at Beckington, September 12: brother Macfarlane of Trowbridge is to preach.

ORDINATIONS.

BRAUNSTON.

ON Tuesday, April 10, 1821, the Rev. Joseph Bate from Bristol Academy was ordained over the Baptist church and congregation meeting at Braunston, in the county of Northampton. The service commenced with singing; after which the Rev. J. Jones of Monk's Kirby, Warwickshire, read and prayed; the Rev. J. Simmons, Olney, Bucks, delivered, with much ability, the introductory address, asked the usual questions, and received Mr. Bates's confession of faith, &c. The ordination prayer, by the Rev. F. Franklin of Coventry. A very solemn and affectionate charge was given to the minister by the Rev. I. Birt, Birmingham, from 2 Tim. ii. 7; the Rev. J. Mack, Clipstone, preached a very judicious and appropriate sermon to the people, from Psalm cii. 16; and the Rev. J. Goodrich, Ravensthorpe, concluded in prayer. The hymns were given out by the Rev. J. Sibree, (Independent,) Coventry. In the evening, the Rev. T. Shakespear, Southam, read and prayed; and the Rev. I. Birt preached a most interesting sermon, from 3 John 16, and concluded. On these occasions the place of worship, which has been recently made more commodious, by the erection of a gallery, was crowded to excess, and numbers were unable to gain admittance. The divine glory seemed to beam upon the assembly; a lively interest was felt in the services of the day; and the numerous audiences were highly delighted with what they heard and saw. It is hoped a savour of it will long be remembered. By the labours of Mr. Bate,

God has revived this part of his church; numbers flock to his house; and serious inquiries are excited. May the time to favour her more abundantly, yea, the set time, be come!

NEW CHURCH FORMED.

CREWKERNE.

JUNE 18, 1820, a new church of the Particular Baptist Denomination was formed at Crewkerne, Somerset, consisting of six persons, who had previously obtained letters of dismission from their respective churches; on which occasion the Rev. Richard Horsey of Taunton described the nature and order of a gospel church, and administered the Lord's supper. Since that time, three persons have been baptized, and two received by letter, and we humbly hope that there are several others who will soon follow the example of our great Redeemer.

We reflect with pleasure on the progress of the gospel in this town, which has long been enveloped with clouds and darkness. O that the winter may be past, and the rain over and gone, that the beams of celestial light may diffuse its genial heat over this infant cause, and enable those who are already planted in the courts of the Lord's house, to grow as the stately cedars of Lebanon, to the praise and glory of God and that thousands more, who are now strangers to the God of Israel, may awake to righteousness, and bear the fruits of holiness, like fertile trees planted by the river of waters, which bringeth forth their fruit in season!

It is presumed that this situation is well deserving the labours of an active minister of the gospel, as there are many populous villages within a short distance destitute of religious instruction. Could such a one be found, the congregation would gladly assist to their utmost, confidently relying on a further support from those friends who feel interested in this cause.

LIVERPOOL FOURTH CHURCH.

ON Lord's-day, October 1, 1820, a meeting-house, 50 feet by 37, was opened in Cockspur-street, Liverpool, when the Rev. Messrs. Underhill and Charrier addressed large and respectable congregations.

The congregation meeting in this place, which was formerly used as a chapel in the establishment, owes its origin to the secession of eighteen persons, with their pastor, Mr. Underhill,

from the church meeting in Great Cross-hall-street. Since the place was opened, several persons have joined the church, and the congregation is gradually increasing. May this meeting-house, which is situated in a populous neighbourhood on the north side of Liverpool, where there is a scarcity of the word of life, prove the birth-place of many souls, and the fourth Baptist church in Liverpool be attended with prosperity!

London Annual Meetings in June.

Tuesday, 19, Evening at Six.—Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern.

Wednesday, 20, Morning at Eight.—General Union, at Dr. Rippon's, Carter-lane.

Morning at Eleven.—Baptist Mission. Sermon at Great Queen-street chapel, by the Rev. Mr. Crisp of Bristol.

Afternoon at Six.—Baptist Mission. Sermon at Sion Chapel, by the Rev. J. Ivimey.

Thursday, 21, Morning at Nine.—Baptist Mission. Prayer-meeting at Eagle-street Meeting-house.

Noon.—Baptist Mission. General Meeting for hearing the Report, and transacting the annual business. The place is not yet fixed.

Afternoon at Six. Stepney Institution. Sermon at Salters'-hall, by the Rev. J. K. Hall.

Friday, 22, Morning at Six (to breakfast): The chair to be taken at Seven. Baptist Irish Society, at the City of London Tavern.

Country Meetings in June.

12, 13, Kent and Sussex Association, at Maidstone.—**Midland Ditto,** at Bromsgrove.—**Northamptonshire Ditto,** at Kettering.—**Oxford Ditto,** at Cheltenham.—**Shropshire Ditto,** at Whitchurch.

13, 14, Western Ditto, at Kingsbridge.—**Yorkshire and Lancashire Ditto,** at Colne.

BAPTIST ITINERANT AND BRITISH Missionary Society.

At a General Meeting of the Subscribers to this Institution specially convened (in the Baptist Missionary Rooms, Wardrobe-place, Doctor's Commons, May 23, 1821, Mr. GEORGE in the Chair,) to "take into consideration the propriety of adopting a title more expressive of its objects than the present," it was *moved* by Mr. Hanson, *seconded* by Mr. Williams, and

RESOLVED UNANIMOUSLY, 'That this Institution, which is now called "*The Baptist Itinerant and British Missionary Society*," be in future designated THE BAPTIST HOME MISSIONARY SOCIETY. "But although it has been thought advisable to make this alteration in its title, the Society itself and all its objects remain the same; it having been originally formed, and being still carried on, for the purpose of introducing the preaching of the gospel, and reading the sacred scriptures, in those towns and villages in this Country and its adjacent Islands which are destitute of an Evangelical Ministry."

This Society has now *eight* Missionaries stationed in the counties of Derby, Devon, Oxford, Somerset, Warwick, and the Scilly Islands, who are entirely devoted to this work, and under the direction of the Committee. There are also upwards of *sixty* ministers and occasional preachers of the gospel, who are assisted in defraying the expenses of their itinerant labours in the villages. Their exertions are carried on in upwards of 300 stations, situated in *twenty-three* different counties in England, *five* in the principality of Wales, besides those which have lately been established on the adjacent Islands of Guernsey, Jersey, and Scilly. Connected with these stations are *seventy* Sunday schools for children, and *ten* for adults, containing an aggregate number of at least 4000 children.

The Committee are happy to inform the public in general, and those kind friends especially who contributed to the support of "*An Extra Missionary*,"* that having received sixty guineas for that object, they have engaged *two* suitable and laborious Missionaries, to whose support the above sum will be devoted in equal moieties. *Mr. Cocks*, late of Calstock, is now stationed at *Crediton* in Devonshire, surrounded by a population of not less than 20,000 souls, "who are (to use the words of an intelligent correspondent in that neighbourhood) with but few exceptions, sitting in darkness and in the shadow of death." *Two-thirds* of these reside in adjacent villages, at from two to seven miles distance. The other additional Missionary is *Mr. D. Jones*, formerly of Hereford, who is gone to *Chesterfield* in Derbyshire. The town of Chesterfield contains several thousands of inhabitants, and is surrounded by seventeen villages and hamlets, which contain about five thousand more, for whose moral and spiritual necessities there is no adequate provision. The district Itinerant Society (of which our respected friends the *Rev. J. Jarman* of Not-

* See the Account published in the Baptist Magazine, and Home Missionary Magazine, for March last.

ingham, and the *Rev. C. Birt* of Derby, are the Secretaries,) being convinced of the importance of this as a central station for the residence of a laborious Missionary, have greatly encouraged Mr. Jones, by adding £20 out of their limited funds towards his support for the first year.

The Committee cannot let this opportunity pass without presenting their cordial congratulations to that generous individual, whose suggestion to the Secretary after the last Annual Meeting has been followed with such happy success. And they are not without hope that his benevolence, as fertile in *measures* as diffusive in *means*, may have some good thing in reserve for them against the approaching Anniversary. That he may not be anticipated on the one hand, or discouraged on the other, they here subjoin a copy of one of the letters which contained a Donation of Five Guineas, hoping that it will not be overlooked by our readers, or forgotten by our worthy though unknown correspondent.

“Rev. Sir, My conscience reproaches me with not having attended to the letter of your benevolent correspondent earlier, but ‘*better late than never.*’ I hope, therefore, the enclosed will be in sufficient time to prevent the failure of the admirable plan suggested by him. Although, like your friend, I am not wealthy, yet I feel persuaded, that nothing is lost by liberality, and I sincerely hope, that his example will be followed *annually*, by those to whom God has given the means of doing good. An acknowledgement that this has reached you, in the Baptist Magazine for next month, together with a notice as to whether the scheme is likely to be effected as it respects the object proposed, would oblige, Rev. Sir, yours very respectfully,
Jan. 8, 1821, Rev. J. Edwards. M. G. R.”

Thus encouraged, the Committee have increased the number of their Missionaries; and nothing but the *paucity* of suitable men, and the necessary means of supporting them, prevents their augmenting the number.

The following is an extract of an application from Crewkerne in Somersetshire, which has been for some time under the consideration of the Committee.

“Should a Minister be found who may be judged suitable for this very important station, we pledge ourselves to make every possible exertion for his support; greatly encouraged by the hope that we shall meet with co-operation on the part of your Society. Should we hear of a Minister willing to come among us, we will give you the earliest information, whilst we humbly request that you will lay this statement before your Committee who we trust will commiserate a population of at least 9,000 souls, within the compass of *four* miles from this town, who with very few exceptions have not the privilege of hearing the gospel tidings of salvation.”

This interesting statement is not only sanctioned as correct, but cordially recommended by Evangelical Ministers of different denominations who are personally acquainted therewith; yet, for want of a suitable Missionary and adequate funds, the Committee are, for the present, obliged to decline the assistance which is so earnestly implored. See *Baptist Magazine*, p. 260.

The Committee have received most affecting statements, containing pressing applications for aid, from different parts of Wiltshire, Worcestershire, and the county of Cumberland. From all that they learn respecting the latter, and the adjoining county of Westmoreland,

this is the most destitute of an Evangelical Ministry of any in the kingdom. It is true, that compared with many other districts it is but thinly inhabited; but it is equally true, that, for this reason, it becomes the more necessary to send the heralds of salvation to "*teach them publicly, and from house to house.*" The stated ministry of the gospel in a few fixed stations at a remote distance from each other does not meet their case. It is not likely that those who are unconscious of their malady will go far in search of a remedy or that they will inquire after a refuge whom no one hath warned of the wrath to come. Hence arises the necessity of that method of instruction to which the *Home Missionary* is chiefly devoted, and which is spoken of by the Prophet Daniel in relation to the latter days;—"In the time of the end many shall run to and fro, and knowledge shall be increased." It is by the blessing of God upon his well-regulated movements and incessant labours, that a people so insulated in their situation, as well as ignorant and depraved, are "*sought out, and not forsaken.*"

The Committee are under the necessity of stating, that, owing to the pressing calls of the last year, they have sold out the remaining part of the funded property left at their disposal which produced £101 12s. 6d. Notwithstanding this, their Treasurer is considerably in advance, and many of those who have been accustomed to receive some aid towards defraying their itinerating expenses, have this year been compelled to wait beyond the usual period, and some are waiting still. It is earnestly hoped, that when the friends of this cause are aware of these facts, they will come to the approaching Anniversary prepared as the Lord has prospered them, to afford that liberal aid which its exigences require. When it is recollected, that with an income arising from Subscriptions of little more than £200 a year, which together with Donations and Collections amounted last year to about £650, this Society affords assistance to upwards of *Sixty* laborious Preachers of the gospel, *Seventy* Sunday Schools, and *Eight* Missionaries who are entirely devoted to the work;—it will doubtless be admitted without making any invidious comparison that, considering its means are so limited, no kindred institution is accomplishing a greater share, or more necessary kind, of missionary labour. And whilst the Committee are greatly encouraged by the support which this institution has already received, and by the divine blessing which has most evidently attended the labours of their agents, (of which they have many pleasing instances to record in their next annual Report,) they would renew their earnest solicitation to the ministers of the gospel, and the friends of religion both in town and country, to co-operate with them in this important work.

Let the friends of the Redeemer be entreated to consider, that "the harvest truly is plenteous and the fields white and ready, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." And when he is pleased to answer your fervent prayers, to whom shall we look for means to support them but to you, who have so earnestly besought the Lord to send them out. Let us remember that He who has fixed the bounds of our habitation, has placed us under peculiar obligations to provide for the destitute places in our *own country and nation*, which no foreign exertions will justify us in neglecting. Let

not the inhabitants of Africa and India ever have to say to those in Britain, "*Physician, heal thyself*:" nor let the arm of benevolence, when extended to the most distant branches of the human family, refuse to help, or which is the same thing, neglect those who are our "*kinsmen according to the flesh*." When our blessed Redeemer ministered upon earth, it was *among his own countrymen*; and when he sent his apostles to preach repentance and the remission of sins among all nations, he strictly charged them to "*begin at Jerusalem*." The mission of the woman of Samaria was *to the men of her own city*; and we read of one who "prayed the Lord that he might be with him, yet Jesus suffered him not, but said unto him, *Go home to thy friends and tell them what great things the Lord hath done for thee, and that he hath had compassion on thee*." May it not yet be expected that when the Christian public are suitably impressed with these considerations, by the power of the Divine Spirit, they will be stimulated to much greater exertions on behalf of this Institution, which has expressly for its object THE SPREAD OF THE GOSPEL AT HOME!

Signed, on behalf of the Committee,

J. EDWARDS, Secretary.

Baptist Missionary Rooms, Wardrobe-Place,
Doctor's-Commons, May 23, 1821.

The next Annual Meeting of this Society will be held, by divine permission, at the City of London Tavern, on Tuesday Evening, June 19, 1821. Chair to be taken at *Six o'Clock precisely*,

By BENJAMIN SHAW, Esq. Treasurer.

* * Tea will be provided in an adjoining Room at Five o'Clock, for the Committee, and also for those Ministers and Friends from the Country, who will be expected to take a Part in the Business of the Evening.

The following Contributions are gratefully acknowledged, which have been received by the hands of Mr. Opie Smith.

| | £ | s | d. | | £ | s | d. |
|-------------------------------|----|----|----|-------------------------------|---|----|----|
| Mr. Opie Smith Bath...Sub. | 10 | 0 | 0 | Mr. P. Anstie, TrowbridgeSub. | 0 | 10 | 6 |
| Mrs. Jones, sen. Do....Do. | 0 | 10 | 0 | Mr. W. Dunn, Do.Do. | 1 | 1 | 0 |
| Mrs. Jones, jun. Do....Do. | 0 | 10 | 0 | Mr. T. Harris, Do.Do. | 1 | 0 | 0 |
| Miss Withey Do.Do. | 0 | 10 | 0 | Mr. Salter, Do.Do. | 1 | 1 | 0 |
| J. Evill, Esq. Beckington Do. | 1 | 1 | 0 | Mr. Stancomb, Do.Do. | 1 | 1 | 0 |
| Mr. Ariel, BristolDo. | 1 | 0 | 0 | Mr. W. Stancomb, Do. .Do. | 1 | 1 | 0 |
| Mr. Hart, Do.Do. | 1 | 1 | 0 | Mr. J. Stancomb, Do. .Do. | 1 | 0 | 0 |
| Mrs. Holland, Do.Don. | 5 | 0 | 0 | Rev. S. Greatehead, Bishops- | | | |
| Mr. Bird, Do.Sub. | 1 | 0 | 0 | HullDon. | 5 | 0 | 0 |
| Andrew Levett, Esq. Do. Do. | 1 | 0 | 0 | Mrs. Stephenson, Do. .Do. | 1 | 0 | 0 |
| Mrs. Stacy Pell, Do. ...Do. | 0 | 10 | 0 | —Heudebouch, Esq. Taun- | | | |
| W. Skinner, Esq. Do. .Don. | 10 | 0 | 0 | tonDo. | 0 | 10 | 6 |
| Mr. J. Hinton, Bradford Sub. | 1 | 0 | 0 | A. Maitland, Esq. Do. .Do. | 1 | 0 | 0 |
| Mr. Allen, FromeDo. | 1 | 1 | 0 | A Friend. Do.Do. | 2 | 2 | 0 |
| Misses Bunn, Do.Do. | 1 | 1 | 0 | Mr. John Deakin, Birming- | | | |
| G. Kingdon, Esq. Do. .Do. | 1 | 1 | 0 | ham, by Secretary ...Sub. | 2 | 2 | 0 |
| Mrs. E. Shephard, Do. .Do. | 1 | 1 | 0 | Ditto by Do.Don. | 5 | 0 | 0 |
| Rev. T. Shephard, Do. .Do. | 1 | 0 | 0 | Ditto by Do. for an extra | | | |
| J. H. Shephard, Esq. Do. Do. | 0 | 10 | 6 | Missionary for 1821. .Do. | 5 | 5 | 0 |
| Mrs. Weare, Long Ashton, Don. | 10 | 0 | 0 | Rev. R. Hogg, by Do. .Sub. | 2 | 2 | 0 |
| Mrs. Hodges, Do.Do. | 2 | 0 | 0 | | | | |

Irish Chronicle.

THE labours of the different Protestant Societies, formed for evangelizing Ireland, begin to assume a most gratifying appearance. "The lovely green isle of the ocean" will soon, we trust, be admired, as much for its moral cultivation, as for its natural verdure; and its swarming population of youthful peasantry be as greatly distinguished for scriptural knowledge and decorum of conduct, as they are for sprightliness of capacity and strength of memory. We have heard, with great delight, that the Annual Meetings of the different Societies in Dublin last month, were most numerous attended; not fewer than 2000 persons were crowded into the room at the Rotundo, and many hundreds could not obtain admission. It is proposed, we understand, to erect a very large room in Dublin for the purpose of accommodating all who wish to attend these holy convocations, and to share in their gratifying proceedings. One gentleman, it is said, actually offered a thousand pounds towards such erection.* We hail all these movements as encouraging "signs of the times," that the Spirit is already poured out from on high upon Ireland, and that its sterile wilderness will soon become a fruitful field.

EXTRACT

FROM THE

ELEVENTH REPORT

OF THE

Sunday-School Society for Ireland,

For the Year ending April 11, 1821.

WITH heartfelt gratitude and pleasure your Committee present their Report for the last year. During that period your sphere of usefulness has considerably en-

larged, and the effects produced by the institutions in connexion with your Society, are described as tending both to the glory of God and the establishment of peace and good will amongst men. They feel that they would be wanting in every Christian principle, if they did not in the commencement of their Report, with humility and fervent gratitude, acknowledge that not to their own wisdom, nor influence, nor exertions do they attribute their success, but to His preventing blessing and His continual help, whose is the origin, the furtherance, and the increase of every good and perfect work, and to

* Could not such a building, to be appropriated entirely to the use of religious Institutions, be erected in London? Did Pagan Rome possess amphitheatres for gladiatorial barbarians, and shall not Christian London have an amphitheatre for evangelical Societies? The money annually paid for the use of taverns would go very far towards completing such an object; and if holders of shares to a certain amount were first accommodated with a number of tickets for the use of themselves and friends, the whole sum required might be easily procured.

whose blessed name be all the glory of whatever good your Society has in any respect been the instrument of effecting. He indeed has prospered your cause in the rapid increase by which Sunday School instruction has extended its salutary influences in the enlarged number of Sunday Schools in this country, and of the teachers and children who attend them. He has prospered it, in the contributions which have enabled your Committee to afford adequate assistance to Institutions now so numerous; and still more has His blessing been manifested in the results which the instruction has produced on the character of the children, on their families, on the neighbourhood of the Schools, and not unfrequently on the teachers themselves. The Report of the last year exhibits the same uniform progress towards the accomplishment of the beneficial objects of your Society, which has characterized its history since its first establishment; and time has only matured and confirmed the features of usefulness, which originally obtained for your cause the interest and support of the public.

At the commencement of the past year, the number of Schools assisted by your Society was, 1,091; the number of scholars reported in attendance, 113,525; the number of Schools which have now been assisted, is 1,353, containing by the last Returns 135,600 scholars; the increase during the past year, taken in this point of view, amounts to 262 Schools, and 22,075 scholars. Of these 1,353 Schools, 106 Schools, containing 7,703 scholars, are considered as having either failed from untoward circumstances, or as having merged into other Schools.

During the last year gratuitous assistance has been afforded to 610 Schools, of which 348 had received similar assistance in former years. This number exceeds that of the preceding year, by 45 Schools.

The gratuitous aid afforded to these Schools was as follows:—

16,381 Testaments,
72 Scripture Extracts,
18,811 Spelling-Books, No. 1.
20,406 Spelling-Books, No. 2.
12,741 Alphabets, and
3,204 Freeman's Card for Adults—

exclusively of which the following books were sold at reduced prices to the conductors of Sunday Schools, who had either received gratuitous assistance during the

year, or who were unwilling to draw on the funds of the Society; viz.

877 Bibles,
4,071 Testaments,
10,215 Spelling-Books, No. 1.
7,498 Spelling-Books, No. 2.
5,046 Alphabets, and
660 Freeman's Card for Adults.

The entire issues from your depository, gratuitously and at reduced prices, during the past year, have therefore been,

877 Bibles,
20,452 Testaments,
72 Scripture Extracts,
56,930 Spelling-Books, No. 1 and No. 2.
17,787 Alphabets, and
3,864 Freeman's Card for Adults.

The following books have been granted, and sold at reduced prices since the formation of the Society; viz.

6,504 Bibles,
83,871 Testaments,
112 Scripture Extracts,
249,877 Spelling-Books, No. 1 and No. 2.
77,820 Alphabets,
5,859 Freeman's Card for Adults,
1,280 Hints for conducting Sunday-Schools—and the sum of £422 5s. has been expended in grants of money to the Schools.

The following statement will enable the Society to form a just idea of the increase of the number of Schools connected with it, in each year since its commencement. The number of Schools and Scholars on your list at your Annual Meetings, was as follows:—

| | Schools. | Scholars. |
|---------------------|----------|-----------|
| 1810, November, ... | 2 .. | 87 |
| 1811, Ditto, | 44 .. | 5,172 |
| 1813, April, | 117 .. | 15,800 |
| 1814, Ditto, | 175 .. | 23,529 |
| 1815, Ditto, | 252 .. | 28,598 |
| 1816, Ditto, | 350 .. | 38,598 |
| 1817, Ditto, | 439 .. | 51,410 |
| 1818, Ditto, | 554 .. | 59,888 |
| 1819, Ditto, | 806 .. | 84,174 |
| 1820, Ditto, | 1,091 .. | 113,525 |
| 1821, Ditto, | 1,353 .. | 135,600 |

The following enumeration of the dates at which the Schools were first established, taken from the Reports and Memorials furnished by their conductors, proves the encouragement which the existence and

influence of the Society have given to the establishment of new Schools.

| <i>Schools.</i> | <i>Date of Establish- ment.</i> | <i>Schools.</i> | <i>Date of Establish- ment.</i> |
|-----------------|---|-----------------|---|
| 1 | 1792 | 13 | 1809 |
| 1 | 1793 | 22 | 1810 |
| 1 | 1794 | 39 | 1811 |
| 1 | 1796 | 70 | 1812 |
| 3 | 1798 | 64 | 1813 |
| 1 | 1799 | 83 | 1814 |
| 3 | 1800 | 93 | 1815 |
| 2 | 1802 | 92 | 1816 |
| 2 | 1803 | 114 | 1817 |
| 6 | 1804 | 187 | 1818 |
| 3 | 1805 | 313 | 1819 |
| 6 | 1806 | 202 | 1820 |
| 8 | 1807 | 8 up to April | 1821 |
| 15 | 1808 | | |

by which it appears, that of the above-mentioned 1,353 Schools, 1,287 have been established since 1809, the date at which your Society commenced its exertions.

Besides this, 1,353 Schools, there are also about 60 Schools, the conductors of which having funds sufficient to defray their expenses, have only required from your Society permission to purchase books at reduced prices.

LONDON

HIBERNIAN SOCIETY.

THE Annual Meeting of this Institution was held at the City of London Tavern, on Saturday the 5th of May, the Right Hon. Lord Viscount Lorton in the chair. Though the number of schools and scholars have experienced some diminution, yet they still amount to the large total of 534 schools and 54,520 children. The funds of the Society had been replenished, during the year by collections, donations, and legacies, to a considerable amount. Some of the most prominent persons connected with the Bible Society addressed this meeting; nor could they act more in character than by assisting exertions for teaching the youth of Ireland to read the scriptures, after the liberal grants of that Society, of Bibles and Testaments for the use of schools, both in Irish and English. From the speech of the Rev. Dr. Thorpe we extract the following just sentiments:—"The circumstances of the peasantry in Ireland give them strong claims to the sympathy of Englishmen. It is impossible for those who have not been there to form any idea of their condition. Most of the peasants of this country know more of the East

Indies and of Madagascar, than those in Ireland do of the English language, or of the English Bible.* We are told, a member of Parliament, who had not been in Ireland, said to a gentleman near him, 'Is it true that some of the peasants in Ireland live upon potatoes?' 'Why, my lord,' he replied, 'two-thirds of the peasants there have nothing else.' And what would it be thought by many in this country to have potatoes for their only food? but their poverty in this respect is nothing to be compared to their spiritual poverty: for many years no one thought of doing any thing for the instruction of Ireland."

EXTRACT

FROM A SERMON

*Preached on Sunday, January 28, 1821,
in York-street Chapel, Dublin, be-
fore the "Dublin Sunday School
Union." By Richard Cope,
LL.D.*

"NOTHING that has the appearance of *sectarian*, should be countenanced by this Society. From the pure fountain of divine truth, the Bible, children should be taught their duty to God and man. The study of the sacred scriptures is commendable on this very ground, that while they exhibit the great doctrines of religion, they also contain a perfect scheme of pure morality; compared with which, the most admired sentiments of the heathen are incongruous and defective. What an admirable table of morals is presented to us in the fifth chapter of the Gospel by St. Matthew, and the twelfth chapter of the Epistle to the Romans, without referring to numerous other parts of the scriptures!

"The importance of combining religious instruction with the knowledge of letters, must be evident to every thinking mind. Without this, the faculty would be imparted to youth of imbibing every thing pernicious and hurtful, inimical to the peace of society, and destructive to the soul, without an antidote against its baneful influence.

"Were it necessary to defend, and even

* The Rev. Gentleman was speaking of those who inhabit parts of the provinces of Connaught and Munster.

to enforce, the propriety of teaching children principally by the means of the scriptures, the task would be far from difficult. That this was the practice of the Jews, is evident from the command of God, Deut. vi. 7. 'And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.' Objections have indeed been made to the Bible as a *School-book*! It is surprising that an objection has never been seriously and decidedly made to the introduction of Virgil and Horace into our grammar schools, many parts of which teem with the grossest indelicacies!

"From the experience of more than twenty years as an instructor of youth, I can testify, that the use of the Bible as a *School-book* in my own seminary, was, under the blessing of God, productive of the happiest effects; nor do I remember one instance in which it proved the reverse. My plan was to begin with the Gospel of St. John, then to proceed to the three Evangelists, then to the Epistles, and lastly, to the Old Testament. The advice of an elegant poet is appropriate, and entitled to consideration;

'Revere the sacred page; a page
Where triumphs immortality; a page
Which not the whole creation could
produce;
Which not the conflagration shall destroy;
In nature's ruins not one letter lost:
There truths abound of sov'reign aid to
peace;
Ah! do not prize them less, because
inspir'd.' YOUNG.

"There are certain truths in the volume of inspiration, in which all parties agree: such are the awful state of man as a sinner, the necessity of salvation by Christ alone, and of sanctification by the Holy Spirit. These principles, recognized by all Christians, are so clearly and explicitly revealed, that they may be comprehended by the most common capacity. The diligent and prayerful perusal of the Holy

Bible should be frequently enforced, and the most happy results may be anticipated.

"Indeed, if these principles be not thus exhibited and impressed upon the mind, if they do not form the *ground-work* of instruction, the teacher is greatly deficient in his important duty. I am perfectly convinced that the Bible, and the Bible only, is sufficient for all the purposes of instruction; and if it be simply explained to the youthful mind, it will produce an accurate knowledge of the principles of true religion. He that is conversant with the scriptures, will not only be convinced of the sinful nature of man, but that no works of his own are in the least degree meritorious: he will perceive, unless he be wilfully blind, that nothing but the blood of Jesus applied to the soul, can pardon sin, nothing but the merits of the perfect Saviour can entitle him to eternal life. 2 Cor. v. 21."

It appears that this Union was formed September, 1818. The object as stated in the first Report is, 1, "To promote the advancement of *old*, and the opening of *new* Schools, within their district. 2, To establish a regular intercourse among the Schools, by which improvements in teaching, and all other communications, may be easily transmitted. 3, To stimulate and encourage each other in the education of the ignorant, and 4, To assist Schools, especially at their first formation, by pecuniary grants, as their funds will permit.

"The Committee found, upon a moderate calculation, that upwards of 73,000 children in the city of Dublin were destitute of instruction! No other cause needs be sought for the existence of vice and immorality. Alas, without instruction,

'Like brutes they live, like brutes they die!'

"The number of Schools in the Union is sixteen, of which five have been newly established. There are in all 1889 children, and 160 teachers."

THE subscribers and friends to the Baptist Irish Society, are earnestly invited to attend the Annual Meeting, at the City of London Tavern, on the 22d Inst. The Rev. Josiah Wilson, the superintendent of the schools in Connaught, it is expected, will give an interesting statement to the Meeting, from his having resided upwards of two years in that part of the country.

Missionary Herald.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement :

TUESDAY, JUNE 19,

MORNING, 11.—A Meeting of the General Committee, at the Society's Rooms, 9, Wardrobe Place, Doctors' Commons.

WEDNESDAY, JUNE 20,

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. THOMAS STEFFE CRISP, one of the Tutors of the Baptist Academy, Bristol.

EVENING, 6.—Sermon at Zion Chapel, Whitechapel, by the Rev. JOSEPH IVMER of London.

THURSDAY, JUNE 21,

MORNING, 9.—A Prayer-meeting for the Mission, at the Rev. Mr. Elvey's Meeting, Fetter-lane.

11.—The General Meeting of the Society will be held at Eagle-street Meeting, when the Report will be read, and the Annual Business of the Society transacted.

Home Proceedings.

AUXILIARY MISSION SOCIETY,

FOR

Part of the Western District.

Tiverton, May 15, 1821.

DEAR SIR,

From the interest that was excited at the first Half-yearly Meeting of the above Society, it is with no ordinary pleasure I inform you, it was held in Taunton on Wednesday, April the 25th: a day that will be cherished in the affectionate remembrance of those that were present, as calling forth those enlightened and powerful sympathies, which the moral degradation of so large a portion of the human race required; and as imparting a new and holy impulse to those sacred feelings

that intermingled themselves with the operations of truth. These delightful services were introduced on the preceding Tuesday evening, by the Rev. S. Kilpin of Exeter, in a very appropriate discourse, from John xvii. 20, *Neither pray I for these alone, but for them also which shall believe on me through their word.* The devotional parts of the service were conducted by the Rev. T. Claypole of Yeovil, and the Rev. J. Vinney of Bridgewater.

Met the following day at eleven. The Rev. J. Baynes of Wellington commenced by reading and prayer; the Rev. B. Thomas of Prescott followed with prayer; after which, the Rev. Dr. Ryland, who kindly lent his assistance on this occasion, delivered an excellent sermon, from Psalm lxxii. 18, 19; the Rev. T. Golding of Poundsford Park, concluded in prayer. In the evening, the Society held a public meeting for business, which was numerously attended. After entreating the Divine benediction, the Rev. Dr. Ryland was

unanimously requested to take the chair. The business of the meeting was opened by the worthy chairman, who, in addressing the assembly in explanation of its object, gave a very luminous statement of the operations of the Parent Society, after which the Secretary read the Report. Various animated resolutions were successively moved, seconded, and carried unanimously, when the following ministers and gentlemen addressed the meeting in a very lively and interesting manner. The Rev. Messrs. Claypole, Buck, (Independent,) Baynes, Collier, (Wesleyan,) Kilpin, Viney, Humphry, Thomas, Horsey; Messrs. Wilkinson, Whitby, and Horsey, Junior.

We cannot but hope that this attempt to unite the churches in our own immediate neighbourhood, in the cause of Missions, will be accompanied with no less beneficial consequences to them, than we expect will rise from it in favour of more distant objects. The concentration of talent, of piety, and zeal, in a cause that blends itself with the purposes of God, the object of the Saviour's incarnation, and the future happiness of beings formed for eternal duration, cannot fail to give new energy to every amiable and holy principle. Warmed and animated by the benevolence of others, we shall carry into our own immediate connexions the fire that has been kindled in our own bosoms on these public occasions, and thus happily contribute to spread and perpetuate those sacred emotions that were drawn forth by the prospect of conveying light and life to the enslaved population of idolatrous India.

The contributions of this Auxiliary at large will be transmitted, as soon as fully completed, to the Treasurer of the Parent Society. I am,

Very respectfully yours,

JOHN SINGLETON.

SERAMPORE COLLEGE.

From the Rev. W. Ward to the Rev. Mr. Dyer.

London, May 18, 1821.

MY DEAR BROTHER,

You will much oblige me by informing the friends of the Serampore College, through the Missionary Herald, that the monies collected by myself in England and Scotland for this Institution, amount to about £3,700. The English donations are about to be invested in the Government funds, in the names of Trustees resident in England; and the

Scotch donations will be carried by myself to India, and appropriated to the object for which they were granted, and the appropriation specifically accounted for. The sum since collected in the United States, amounting to nearly 10,000 dollars, I left, to be invested in the American funds, in the hands of Robert Ralston, Esq. Divie Bethune, Esq. Rev. Dr. Staughton, and Mr. W. Colgate. A list of the English donations is now in the press; and I hope that the Rev. Christopher Anderson, and James Deakin, Esq. will kindly publish those so generously contributed in Scotland. To James Douglas, Esq. for £500; to Mr. Butcher of Frome for £200; to an unknown gentleman in Scotland for £100; to J. Warner, Esq. of Edmonton, for £300, (to support a native preacher in the field for ever;) and to R. Davies, Esq. of Walthamstow, for £100; and to many other large contributors, as well as to every person bestowing smaller sums, I wish to convey my unfeigned thanks. The following donations have been recently received:

| | £ | s. | d. |
|---|----|----|----|
| Mrs. W. B. Gurney | 10 | 10 | 0 |
| Mr. Martin | 5 | 0 | 0 |
| Miss Fox, Market Harborough | 5 | 0 | 0 |
| Mrs. Short, Ditto | 2 | 0 | 0 |
| A Yorkshire Friend | 5 | 0 | 0 |
| Miss Hope, Bucklow-hill | 1 | 0 | 0 |
| Mr. Turner, Derby | 1 | 0 | 0 |
| Mr. Blaine, Hull | 1 | 0 | 0 |
| Mr. Parkinson, Draycott, near Derby | 1 | 1 | 0 |

I remain, my dear brother,

Very truly yours,

W. WARD.

REV. WILLIAM WARD.

On Friday evening, May 18th, a public service was held at Eagle-street Meeting, for the special purpose of commending to the Divine protection and blessing our dear brother Mr. Ward, Mrs. Marshman and her family, and Mr. and Mrs. Mack, who are about to proceed to India by the Abberton, Captain Gilpin. On this interesting occasion, prayer was offered in succession by Mr. Dyer, Junior Secretary to the Mission, Mr. Mack, Mr. Micah Thomas of Abergavenny, Dr. Ryland, Mr. Ward, and Mr. J. A. Haldane of Edinburgh. A very affectionate address was also delivered by Dr. Ryland, founded on Isa. lxii. 6, 7; and Mr. Ward took leave of the assembly in a very appropriate and feeling manner. Suitable hymns were read by Mr. Ivimey and Dr. Rippon. The service lasted about three hours; but

We believe it may be safely affirmed that none present thought it too long. It was felt by many to be a season of refreshing, and we indulge the cheerful hope that the fervent petitions which were then mutually offered, will descend in showers of blessings, upon the Society at home, our dear friends now about to leave us, and all our Missionary brethren and sisters abroad. A similar meeting was fixed to be held at Dr. Rippon's, Carter-lane, on Tuesday evening, the 22d.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to William Hope, Esq. of Liverpool, dated Serampore, Oct. 30, 1820.

I REJOICE to say, that the cause of our Lord is still on the increase, and that not only in our connexions, but among all denominations of Christians in India, a divine blessing attends the means used. It is twenty seven years the 12th of November next, since I landed in India; when I compare present things with that time, I am constrained to say, "What hath God wrought?" Then all was infidelity, profaneness, and profligacy. To introduce religion at any one's table was deemed an insult; and among the natives all was pitchy darkness. Now, it is true, the millions are on the side of idolatry and sin; and the few, the very few, on the side of Christ: yet there are a few. There is indeed a good number of preachers, and these not despicable ones, among the natives themselves. The School-book Society brings them nearer to Europeans—a very desirable thing. They also unite with us in the School Society, and much is done in favour education. The Chief Justice, in a public speech, a week or two ago, observed, that even a whisper about improving the moral condition of the natives, was considered a crime when he first came here, (about seven years ago,) but now the Governor General patronizes, and all the chief officers of Government unite to promote this object.

Extract of a Letter from Dr. Marshman to Mr. Burls.

Dec. 2, 1820.

THROUGH mercy we are all well. Dr. Carey says he is better than he has been any winter for years. In other respects,

too, we have abundant reason for gratitude. We have, I think, baptized twelve at Serampore alone in the course of this year, and two more are before the church there. The number added to our church at Calcutta and Serampore in these last two years, amounts to nearly fifty; a greater number by far than was added in the former three years. The last baptized at Serampore was a Mug pundit, or priest, whose simple experience quite delighted Dr. Carey.

Death of Mr. Peacock.

Meanwhile God has, in his mysterious providence, removed our dear brother Peacock, by a fever of eight days continuance. He died in Calcutta, while waiting to proceed to his charge at Chittagong. Since his death, however, though only six days ago, a steady, pious young man, with his wife, members of the church in Calcutta, has declared his determination to go immediately and supply his place among the Mug brethren, live among them, and learn their language. This is our young brother Johannes, who was brought up in our school at Calcutta, under brethren Leonard, Peacock, and Penney, successively. He is already on his way to Chittagong, to take charge of the schools there. Thus the Lord appears in the midst of distress; and we verily trust that he will appear and never fail or forsake us.

CALCUTTA.

A VARIETY of information from other quarters has compelled us to suspend, for some time, the publication of intelligence from this metropolis of the East. We now extract a few articles from the journals which have lately arrived.

On the 2d of July Mr. Penney writes:

"Five natives, Hindoos, came to-day to our house, to make inquiries respecting the way of salvation: they came from the district of Jessore, and profess to be farmers. They had obtained a copy of the Gospel of St. Matthew, and the Life of Fattick, a memoir of a native Christian. In our inquiries as to their motives in coming thus far to understand the way of salvation, instead of going to the Missionary (brother Thomas,) who is in the district, we could obtain no better reply, than

that it had been impressed upon the mind of one of them in a dream, that they must come to Calcutta. They were apparently very ignorant, but gave no satisfactory evidence of being in earnest about their eternal welfare. We invited them to come every afternoon for instruction. In leaving the house, they asked our native brother if they had any thing to pay: he told them, 'in becoming Christians they would have neither to give any thing, nor to receive any thing.' They had taken great care of the copy of the Gospel, and the tract they had preserved with the utmost care."

Singular anomaly in the existing code of Indian law.

"While I was with Baboo Ram Mohun Roy to-day, in his own house, one of his followers, a respectable-looking man, came in. It appeared that he had a suit pending in the supreme court, and that in the course of the proceedings he was called upon to give his oath. The usual practice in the courts of judicature in this country is, that a Christian swear by the Bible, a Mussulman by the Koran, and a Hindoo by the waters of the Ganges. The person referred to, although not a Christian, has renounced idolatry; and as a consistent reformer, felt it his duty to decline taking an oath which implied that any regard was due to the watery goddess; but as a believer in the Vedas, offered to swear by them, or by that one God who is revealed in them. His oath, however, was not taken. The number of persons of this description is very rapidly increasing, principally, I believe, among the middling classes of Hindoos; but what an anomaly in the history of law, that the relinquishment of error should form a disqualification for giving evidence! In the present state of things, if a Hindoo or Mussulman become a Christian, independently of other disadvantages, he is disqualified, however exemplary his conduct as a subject may be, from giving evidence in a court of justice, even on the most trivial occasions. If oaths are either necessary or useful, how desirable to substitute, for the present forms, those which shall embrace all kinds of belief, by laying hold of those broad features of religious opinion which are almost universally recognized, that there is one great Being who knows every thing, and to whom all others are subordinate."

Pleasing instance of gratitude in a Hindoo boy.

"Gratitude is so uncommon in the Hindoo character, that it is even denied they have a word in their language to express

it. A very pleasing instance occurred yesterday at the Benevolent Institution: A native youth, who has attended with me for more than eight months, and by a degree of diligence has acquired a tolerable knowledge of the English language, being about to remove to a distance, came to return the books belonging to the Institution, and to return thanks for the attention he conceived I had paid him: this he did with tears. As it was the first instance of native gratitude I ever saw in the school, I was delighted, and overcome with joy to find I had succeeded in gaining his affection. It has always been common for native children to remain as long as it suited them, and then depart with all they have in their possession, without saying a word. I gave him all the books which he came to return, for which he seemed most thankful: they consisted of an English Bible, a Grammar, Rickett's Irregular Verbs, and the Digdarshun, (a work in Bengalee,) and also a New Testament in Bengalee, which he promised to read."

Prospects of success in educating Hindoo females.

"We entertain great hopes that our attempts at the education of Hindoo females will eventually succeed. Having at last secured a qualified Hindoo woman as a teacher, we are now building a small school-room for an experiment; and to-day I find she has twelve Hindoo girls as scholars. This may appear to our friends in England but a trifling advance; unless they recollect, that this is the first school for *heathen girls* established for centuries in this vast city, and, with two exceptions, in this extensive country, containing nine times the population of the British isles; and take into the account the determined prejudice which exists in the minds of the majority of Hindoos on the subject. A school-room built, a mistress found, and twelve scholars collected, who can tell but the progress of female education may yet be rapid?"

That these cheering anticipations were not too sanguine, will appear by an extract from Mr. Pearce, in reference to the same subject, not many days afterward.

"We have just erected a little school-room, for the instruction of Hindoo girls, at the expense of a little Society formed in our Young Ladies' Seminary; and have been so happy as to meet with a Bengalee woman, who can read and write, and who is willing to act as teacher. She has at-

ready eighteen regular scholars, besides nine or ten more, (who attend occasionally at first, till they can overcome the shame which attends being known to go to school,) and nearly twenty under the care of schoolmasters: so that we have already nearly fifty under instruction! At last several Hindoo gentlemen do not scruple to say, that perhaps girls may be able to learn, and that instructing them may be a good thing. We anticipate a considerable extension of our exertions in this department, during the present and succeeding years, and shall be very thankful for any donations or subscriptions with which any of your benevolent friends may be disposed to favour us."

Progress of Religion in the Army.

"On the 21st of July, (says Mr. Lawson,) at the request of our brethren composing the church in the 17th regiment, I attended their church-meeting in the Fort. I staid with them from two o'clock till near five, and our meeting was indeed a pleasant one. Four soldiers, candidates for baptism, gave in their experience. One of them appears to have received his first convictions by attending the annual meeting of our Auxiliary Society at Boitakomah. He had been notoriously given up to wickedness, and was exceeding fond of gambling. One afternoon, while deeply engaged with one of his comrades with his favourite game, one of the religious soldiers happened to pass by, and clapping him on the shoulder, and calling him by name, said, 'Come, I think you had better leave your gambling, and go with us into Calcutta to attend a Missionary Meeting.' The poor man paused a moment, and then thought within himself, 'Well, I may as well go.' He went, and was deeply struck with the novelty of what he saw and heard: the gospel was new to him. He could not forget the scene he had witnessed, and after struggling two or three days against the shame and fear of persecution and ridicule among his ungodly companions, he was seen amongst those who resort to the cook-room at night for private prayer, and has attended the means of grace ever since. His wicked courses and companions were at once given up, and the brethren bear testimony to his increasing earnestness in the ways of God. I am told, that from two o'clock in the morning till day-break, or gun fire, he is now always to be found on his knees. Another, that gave in his experience, appears to have been a Methodist once on the coast, but fell into sin, and so remained till he heard a funeral sermon preached about a year ago, occasioned by the death of a pious soldier. Another of them dated

his convictions of sin from the same time. These brethren will, it is expected, be baptized next month. I have engaged to attend this monthly church meeting regularly."

Elucidation of Mark iv. 20.

"In the preparation of the harmony of the four gospels, I came to that parable, (Mark iv. 20,) where Christ describes the influence of his gospel upon the hearts of men, by the simile of seed cast into the ground, which sprung and grew up imperceptibly. This, I thought, was very applicable to the state of things with us in this city; we, together with our fellow-labourers, are casting in the seed—we 'sleep and rise night and day,' but we perceive no effects. We call to repentance, but none seem to obey the call. The natives collect in numbers to hear the word of God proclaimed; they listen sometimes attentively, sometimes they nod assent to what we say, and some appear cordially to approve. At other times they ridicule or oppose with virulence; but the service concludes, the people disperse again, and all seems forgotten. This state of things has now continued for two or three years, and no fruits appear. But are we not encouraged from this parable, 'to hope and patiently wait for the salvation of God?' May there not be in the minds of many of the natives, though quite unknown to us, degrees of light and conviction, struggling with doubt and error, which may finally lead to saving consequences, though the progress may be imperceptible, and the result tediously delayed?"

Philosophy, falsely so called.

"After the close of the service this morning, a talkative Brahmun, who had attempted to interrupt the brethren in their addresses, was requested to state his inquiries. His design was to prove that there is neither vice nor virtue, sin nor holiness, heaven nor hell: and that therefore sinners have nothing to fear: that as it regards the body, it will be dissolved at death, and therefore cannot suffer punishment—and as it respects the soul, it is a part of God, and therefore God takes the responsibility of all the evil it may commit. Thus do these philosophers, (falsely so called,) commit without remorse every species of vice, and then lay the blame on him, who is of purer eyes than to behold iniquity, and in whose presence the wicked cannot stand. Who can wonder that by such the Gospel of Christ is rejected, since it requires a purity of heart alike opposed to their habits of reasoning, and their corrupt propensities and practices?"

The truth of the Gospel asserted, from its sanctifying efficacy.

"The service at Mullunga to-day has been interesting. After singing, Mr. Tráwin, a brother missionary of the Independent denomination, read a portion of scripture, and prayed. John Peters then addressed, at considerable length, a pretty large congregation, which had been collected. In his discourse he gave an account of the change which had been wrought on his own character and conduct, by a cordial reception of the gospel; and which he affirmed was a true and palpable evidence of the power of Christ to save from the wrath to come. The renewal of the heart, and reformation of the life, as effects of religious principle, and as evidences of the divine authority of the principles which produce such effects, are all, however, to them actually new ideas. Their own religion furnishes them with nothing of the kind. The performance or neglect of the daily ceremonies of their religion, makes a man a good or a bad Hindoo. But the most zealous and rigid attention to them is perfectly consistent with the most flagitious conduct. The only evidence of religion which they will receive are miracles, and these performed in their own presence. They want to see a man raised from the dead, or ascend to heaven. A man with whom I entered into a long conversation, demanded evidence of this kind. On such occasions our great object is to shew the connexion that religion has with morals. I feel that I have a bias to evil, but I cannot by my own pleasure substitute a bias for good; nor can I change the mind either of a friend or an enemy, nor can he change mine: it is God alone that turneth the minds of men whithersoever he willeth. Now, wherever Christianity is cordially received, it changes the heart and life, and thus receives the stamp of his approbation, in whom we live, and move, and have our being. This is an effect which no other religion produces—An evidence to which no other religion lays claim.

(To be continued)

DELHI.

Account of a Journey by Mr. Thompson from Delhi to Louisiana.

(Continued from Page 138.)

POHOWA.

Notwithstanding the distance of Po-howa, the dome of the Thanessur-Mook-riha can be seen from a four-storied house.

This is another resort for pilgrims, on

account of the river Suruswatee, which passes near the village, coming sixty or eighty kross from the northern hills. The grand fair is in the month of April, and a less crowded one in the month of October; the gains of which, a hundred and fifty, or two hundred, families of brahmuns, share and subsist upon, having no profession or occupation except that of muttering their silly formularies. Some pundits, and several others, sat with me till night, hearing the words of salvation, though I had but little to give them. Scarcely a Sikh was to be seen here, but at Bhoori, in the mid-way from the last stage, I had the pleasure of presenting Golab-singha, the Sikh sirdar, with a Punjabee New Testament and a "Gospel Messenger," and his attendants with single gospels and tracts.

KOORHAM.

Koorham is a grand looking town, but in ruins, and almost without inhabitants. We reached it after a very tedious day's travelling, through paths lying in jungles and beds of rivers, rivulets and swamps. There is a large and costly Musjid here, which suffered about ten years ago from an earthquake: I imagine the same that proved so fatal to the Musjids, Mookurbas, and Durgas, of Lucknow.

The poor villagers surrounding me, I read to them from Matthew's gospel, and afterwards gave a copy of the four gospels to a kaynst'ha, who is respected by the people, and has promised to read to them every day. An old gosace visited me with a few grains of rice in his hand, and wished I might have a long life and happiness, as durable as the sun and the stream of the Yumuna. We had a great deal of conversation together about true religion and idle ceremonies: after which, as he could read, I gave him a Punjabee Testament, and some tracts.

PATIALA.

A large and populous town, in which the raja Kurim-singha resides. It is full of Sikhs. The shops and markets are not deficient; but the town, within and without, is very dirty, and in some places there are the most unpleasant exhalations. I went about the town, and many Sikhs came to me and gladly took the gospels in their language. One man promised to follow me shortly for further instruction. A vakeel of the raja's appearing well disposed, I gave him a Testament. Here I saw for the first time a lion and a lioness of immense size, and though confined for years in a cage, they were very fierce. The lioness was asleep, but the lion, in a separate cage, made violent springs; and roared louder than the elephant. Chained on the outside were tigers, leopards, and other animals.

ULLOWAR.

A little mud village, but surrounded by a wall. I got a number of the villagers together, and began to read to them, but soon found it better to converse with them; it seemed to strike them more, and to be the readiest way to their hearts. I had not many Sikhs, as the villagers are Jats; but all use the Punjabee language; they understood my reading and conversation, though I could not well understand them.

In one place I met five Sikhs, who were placed as a guard in the jungle; my conversation and reading seemed to enliven them in their lonely situation. Having no copy of the gospel, I left a tract with one who could read; which seemed to fill them

with pleasing expectations. A little after I quitted them, I heard the Sikh read aloud to his countrymen the "Gospel Messenger" in his own language: I cannot describe how I felt; the strange sounds reached my ears all at once, and filled me with new and delightful sensations.

ROHNOO.

A very considerable place. Met a large party of Sikhs before we reached the village, most of whom could read; on receiving the gospel, they put it to their heads in token of reverence. The village gosae (who entertained me) took the gospel, as did some viragees.

(To be continued.)

*Contributions to the Baptist Missionary Society, from April 14, to May 14, 1821.
(not including Individual Subscriptions,)*

FOR THE MISSION.

| | £ | s. | d. |
|--|----|----|----|
| Lewes, Auxiliary Baptist Missionary Society..... | 7 | 0 | 0 |
| Greenock, Auxiliary Missionary Society, by R. D. Ker, Esq. | 20 | 0 | 0 |
| Walsworth, East-lane Female Society, by Rev. R. Davis, one Moiety of their Funds | 10 | 0 | 0 |
| Eagle-street, Juvenile Auxiliary Society, by Mr. Napier..... | 21 | 0 | 0 |
| Liverpool, Lime-street Juvenile Society, by E. Cearns, Jun. Esq..... | 9 | 9 | 10 |
| Edinburgh, sundry Donations, by the Rev. W. Innes | 60 | 5 | 0 |
| Hackney, Auxiliary Society at Rev. Mr. Cox's, by Mr. W. Fox, Jun. | 54 | 18 | 0 |
| Bow, Auxiliary Society, by the Rev. Dr. Newman..... | 40 | 0 | 0 |
| Perthshire, Missionary Society, by the Rev. W. Orme..... | 22 | 0 | 0 |
| Northampton, Small Society, by the Rev. T. Blundell | 19 | 0 | 0 |
| Weston, Friends at, by Mr. Clark, for three Years | 20 | 0 | 0 |
| Legacy of the late Mrs. Vesey Dawson, by Mrs. Balfour, Dublin, | | | |

£15 Irish, or Sterling 13 17 5

Moiety of the Collection at the Half-yearly Meeting of Baptist and Independent Ministers in the Isle of Ely and its Vicinity, held at

| | | | |
|--|----|----|---|
| Burwell, April 18 | 3 | 5 | 2 |
| Bilderstone, Suffolk, Penny Society, by Mr. D. Carter..... | 4 | 9 | 9 |
| Frome, Auxiliary Society, by Francis Allen, Esq. | 70 | 12 | 7 |
| Wick and Pulteney Town Missionary Society, by the Rev. B. Calder.. | 6 | 10 | 0 |
| Oswestry, Auxiliary Society, by Mrs. Jones, Treasurer..... | 8 | 0 | 0 |
| Part of the Produce of a Tract by the Rev. Samuel Green, of Bluntingsham, by Mr. Leigh, Earith | 5 | 5 | 0 |
| Great Gransden, Baptist Church, by the Rev. James Upton..... | 2 | 0 | 0 |
| Dane Hill, Sussex, Friends at, by the Rev. Wm. Roberts..... | 3 | 10 | 1 |
| Beckington, Collections and Subscriptions, by James Evill, Esq..... | 14 | 13 | 0 |
| Friend, by the Rev. Thomas Blundell, Northampton | 5 | 0 | 0 |

FOR THE TRANSLATIONS.

| | | | |
|--|---|---|---|
| D. Buchanan, Esq. British Consul at New York | 4 | 3 | 4 |
|--|---|---|---|

FOR THE SCHOOLS.

| | | | |
|--|---|---|---|
| For Female Education in Calcutta, by Mrs. Arnold | 3 | 8 | 9 |
| Ditto by Female Friends at Earith, by Mr. Leigh | 4 | 4 | 0 |

EXTRA COLLECTIONS AND DONATIONS.

| | | | |
|---|-----|----|---|
| Prescot-street, Rev. Thomas Griffin | 60 | 0 | 0 |
| Maze-pond, Rev. James Hoby | 75 | 16 | 0 |
| Carter-lane, Rev. Dr. Rippon | 111 | 16 | 3 |

| | | | |
|--|----|----|---|
| Pembroke-street, Plymouth Dock, Rev. Thomas Willcocks..... | 7 | 2 | 6 |
| Chipping Norton, | 23 | 4 | 6 |
| Blockley, | 3 | 12 | 0 |

| | £ | s. | d. |
|--|-----|----|----|
| Right Hon. Lord Gambier..... | 5 | 0 | 0 |
| Sir Thomas Baring, Bart. M.P..... | 20 | 0 | 0 |
| A Friend to the Cause..... | 100 | 0 | 0 |
| Friend, at Chipping Norton, by the Rev. W. Gray..... | 50 | 0 | 0 |
| B. W. Anstie, Esq. Devizes, by Dr. Ryland..... | 50 | 0 | 0 |
| Robert Sangster, Esq. Denmark Hill, by Joseph Gutteridge, Esq..... | 10 | 0 | 0 |
| Mrs. Wilson, Ditto..... | 10 | 10 | 0 |
| Miss Denner, Tottenham, Ditto..... | 10 | 10 | 0 |
| Ebenezer Maitland, Esq. Clapham Common..... | 10 | 10 | 0 |
| Joseph Stonard, Esq. Stamford Hill..... | 10 | 10 | 0 |
| Rev. Reynold Hogg, Kimbolton..... | 10 | 0 | 0 |

KENT.—Additional Collections since the Amount published in the Herald for April.

| | £ | s. | d. |
|---------------------------|----|----|----|
| Bessel's Green..... | 2 | 0 | 0 |
| Canterbury (omitted)..... | 0 | 2 | 0 |
| Chatham..... | 0 | 10 | 0 |
| Maidstone..... | 7 | 13 | 0 |
| Margate..... | 39 | 7 | 0 |
| Ramsgate..... | 7 | 18 | 0 |
| Town Sutton..... | 1 | 16 | 0 |

59 6 0

Amount previously advertised 377 19 3

437 5 3

Making, with £235 12s. 11d. the Annual Subscriptions, &c. to the Auxiliary, £672 18s. 2d., raised in the District within the last seven months!

N.B. In the List of Collections in Hertfordshire, by the Rev. James Upton, inserted in the Herald for last month, the amount contributed at St. Alban's should have been entered £13 8s. 0½d. and Hemel Hempsted £6 2s. 6d. This will make the whole amount, as stated, £71 7s. 1d.

A small addition has been received to the Collection at Luton, acknowledged in the last Herald. The sum must now stand £29 9s. 6d.

TO CORRESPONDENTS.

The List from Chatham came too late for insertion this month.

Rev. J. S. of T. has only to inform the Editor through what Booksellers the Herald may be sent, and he shall be duly supplied.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.